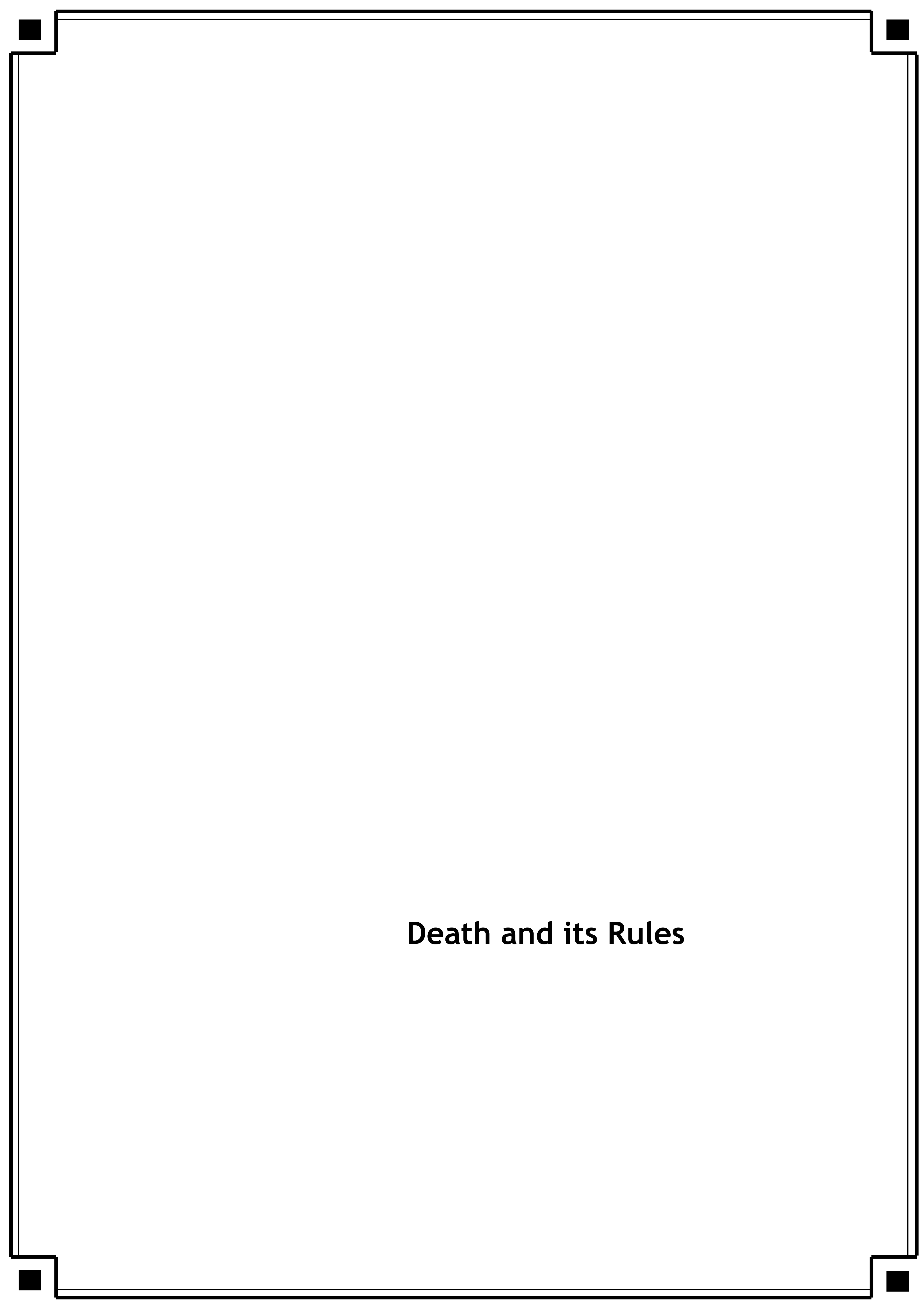


Death and its Rules

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Death and its Rules

Rules of Funerals and Prescribed Period

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دار المأمون للنشر والتوزيع

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Death and its Rules

(Rules of Funerals and Prescribed Period)

The exalted Allah said: **(Verily, you [O Muhammad {PPuh}, will die, and verily they {too} will die).** [Surat Az-Zumar {The Groups}: 30].

It was quoted that Abdulla bin Mas'oud (MGpwbt) said: The Messenger of Allah (PPuh) said about His, praise be to Him, saying: **(And whomsoever Allah wills to guide, He opens his breast to Islam).** [Surat Al-An'am {The Cattle}: 125].

He (PPuh) said: (If the light entered the heart, it will widen and delight. They said: Is there any sign showing that? He said: Turning to the eternal abode, giving up the deception abode and preparedness for death prior to meeting it). [Related by Ibn Jareer].

And He (PPuh) said: (No one, who has good with Allah, dies and likes to come back to the world and the contents thereof, even if he possessed the world, and there is no one therein except the martyr, who wishes to return to the world in order to be killed once again; thus, due to what he sees of the martyrdom's credit). [Sahihul-Jami' – Volume 2/5792].

Khawla Basheer 'Abdeen

Index

Dedication

To all who knew the value of the world and its passage and the reality of the Hereafter and its eternity.

To every Allah-fearing and pure one, who chastens, straightens himself and observes his Lord in preparation for meeting Him.

To everyone who secretly talks to his Lord and his eyes shed tears in fear of Him, Who is All-Watcher and All-Sufficient in taking account.

To every young man, who deserts the world and seeks the happiness of the Hereafter.

To every girl, who overcomes her lusts and becomes as an example for her generation.

To every patient, who wishes healing from his Lord and fears the remote travel.

To everyone, who packs his bags and prepares for departure.

To them all I say, May Allah make good my end and the end of you all.

Khawla 'Abdeen



Introduction

However much the man may live in this life, however much his stay therein lasts, and however much he enjoys its lusts and pleasures, the destiny is one and the end is inevitable, as there is definitely an end for every man, and this end is the death, which is unavoidable.

The exalted Allah said: **(Everyone shall taste death).** [Surat Al 'Imran {The Family of Imran}: 185].

Every son of a woman, even if he soundly long lasts
One day, on a hunchbacked tool, he shall be carried

The exalted Allah said: **(And be afraid of the Day when you shall be brought back to Allah).** [Surat Al-Baqarah {The Cow} 281].

A day we often forgot; it is the great day and glorious stand before the Most Great King; it is the Promised Day.

Before this day, there is a moment when the man moves from the abode of deception to the abode of pleasance or the abode of evils, everyone according to his deeds; that moment when the man looks, for the last time, at the sons, daughters, brothers and sisters; when he looks, for the last time, at this world, his

face reflects the features of agonies and from the bottom of his heart come the sighs.

It is the moment when the man knows the reality of the world, the moment when the man feels the grief and pain for every moment when he was undutiful to the exalted Allah, **(Until, when death comes to one of them {those who join partners with Allah}, he says: "My Lord! Send me back, so that I may do good in that which I have left behind!").** [Surat Al-Mu'minun {The Believers}: 99-100].

Verily, the real absence from home is the absence in the grave and shroud. So, did you remember yourself while lying in bed and the hands of family turn you, your agony of death increased and the death started to pull you from every vein, when you gave up the ghost to its Creator, and one leg joined with the other leg, then they put you ahead of them in order for you to be prayed upon, and then lowered down into the grave; thus, alone and lonely.

The man should remember when his record will be closed, either on good deeds or on bad deeds, and he feels a broken heart of pain and grief for days when he was greatly inattentive to Allah and the Hereafter. There it is the life, with all its enclosures, has terminated and lapsed quickly. There he is looking at the signs of seriousness in front of his eyes, giving up the ghost to its Creator, and moving to the Hereafter,

with all its great horrors; thus, within one moment, he becomes as if he was not a thing worth mentioning. The man should remember when he will be lowered down into his first abode in the Hereafter, either to Paradise or Fire (Hell), which is an abode where its dwellers were close to each other and differed from each other, as a grave leads to a life of ease, comfort and good pleasure, and a grave leads to a life of Hell and painful torment. He calls, but, no one answers, and he seeks sympathy, but, no one responds.

Thereafter, the promised day and the gathering day will come, i.e. the day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible, the day when a close relative cannot avail a close relative in aught, and no help can they receive. And the caller will call his shout, and the dead will come out of those tombs and those graves to their Lord as barefooted, naked and with their prepuce, as there will be no kinship, no noble descendent, no dignity and no property, **(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. * Then, those whose scales (of good deeds) are heavy, these! they are the successful. * And those whose scales {of good deeds} are light, they are those who lose their ownselves, in Hell will they abide. * The Fire will burn their faces, and therein**

they will grin, with displaced lips {disfigured}). [Surat Al-Mu'minun {The Believers}: 101-104].

It is the day when Allah will gather the ancestors and the latter ones, when doubts will be scattered, when the records will be announced, when the scales will be prepared, when the man will flee from his brother, mother, father, wife and children, and when the disbeliever would desire to ransom himself from the punishment by his children, wife, brother and his kindred who sheltered him.

O you who disobey Allah, imagine your stand before the Originator of the heavens and the earth, while your heart is full of terror, your eye is afraid, you are submissive and humble, and you are holding your deeds record with your hand, including the tiny and great, and you will read it with a weak tongue and broken heart and with your inside full of shamefulness and shyness from Allah, Who is still doing good to you and screening you.

How would you be then if He reminded you with your contradicting Him, your committing disobediences of Him, your inattention of His prohibition and His Caring for you, and your indifference to obeying Him in the life!?. What will you say, if He said to you: O My slave, you did not glorify Me; were not you ashamed of Me !? You scorned My Care for you?! Did not I do good to

you?! Did not I bestow upon you?! What has made you careless about Me?.

The good deed doers will come out of their graves with their faces being white due to the effects of their good deeds, and the angels will receive them saying that this is your day which you were promised. Remember when the blessed and lofty Lord will say as regards them: O My Angels, take My slaves to the gardens of grace and take them to the great good pleasure; thus, they will become, praised and glorified is Allah, in a well-pleasing life, the gardens will be opened for them, the *Hur* (beautiful, fair females) and boys of everlasting youth will round about them to serve them, and the hardship and fatigue will be away from them.

As for the person who is turning away from the Path of the exalted Allah and disobeying Him, the blessed and lofty Allah says as regards him: O My Angels, seize him and fetter him, then throw him in the blazing Fire, as My wrath has become furious for who was shy-less of Me; so, that sinful unjust person will be put on a blazing Fire and raging and roaring Hell, and that person will wish to come back to the world in order to repent to Allah and do righteousness, but, far, very far is that that he comes back. So, what a great difference between these and those, between that who will be in delight and Paradise and he who will be

in the Hell! The exalted Allah said: **(Verily, Al-*Abrar* {the pious believers of Islamic monotheism} will be in Delight {Paradise}; * And verily, Al-*Fujjar* {the wicked, disbelievers, polytheists, sinners and evil-doers} will be in the blazing Fire {Hell}).** [Surar Al-Infitar {The Cleaving}: 13-14].

So, stop for a while and account yourself much, thus, for the sake of yourself and for the sake of your future. And if you were of those who hasten pious and good deeds and avoid disobediences and offenses, then, you have to praise Allah for that and ask Him for you to continue to be firm on that till death.

The path of righteousness and obligation means happiness, pleasure, comfort and peace; and what does the man want from this life other than that?! As for the life of obedience and sins, it is full of anxiety, hardship, sorrow in the world and then torment and degradation in the Hereafter.

It was quoted from Abi Hurairah (MGpwh) that he said: He (PPUh) said: (Start to do the deeds without delay, as the trials are like the pieces of dark night, as the man becomes a believer in the morning and disbeliever in the evening, and he becomes a believer in the evening and disbeliever in the morning, as the

man sells his religion for a slight thing of life). [Sahihul-Jami' – Volume 1/No.2814].

And he (PPuh) said: (The feet of the slave shall not move till he is asked about four things: About his life, wherein he consumed, about his knowledge, what did he do therewith, about his property, wherefrom he gained and wherein he spent, and about his body, wherewith he used). [Shahul-Jami' – Volume 2/No. 7300].

And in the *hadith* (tradition), the Messenger of Allah (PPuh) said: (Benefit from five prior to five: Your life prior to your death, your sound health prior to your sickness, your idle time prior to your busyness, your youth prior to your old age, and your wealth prior to your poorness). [Sahihul-Jami' – Volume 1/No. 1077].

Ibn Mas'oud (MHpwh) said: (I have never regretted a thing as my regret for a day the sun of which sets down and my life decreases while my deed does not increase).

And Abu Hazim said: (The goods of the Hereafter is listless, and it is about to expire, as neither little nor much reaches therefrom, and when the man is prevented from work, he will have the grief and sorrow therefor only, and he wishes to return to a state wherein he can work, but, the wish will not be beneficial for him).

Abu Nasr Abadi said: (Observation of times is of the signs of alertness).

Muwarraq Al-'Ijli said: (O man, you are given your everyday provision and you are grieving, your life decreases and you do not grieve, and you ask for what makes you tyrant while you have what is sufficient for you).

Al-Hasan said: (The night and day are still quickly decreasing the lives and approaching the ends; but oh, if they came in the morning to Nuh, 'Ad, Thamud, and many generations in between, and they approached their Lord, and started their works).

Ali bin Abi Talib (MGpuh) said: (The life has departed in retreat, and the Hereafter has departed in approach, and each one of them has its children, so, be of the children of the Hereafter, and do not be of the children of the world, as today is for work without questioning and tomorrow will be questioning without work).

The purpose of our creation is the obedience of the exalted and lofty Allah: **(And I {Allah} created not the jinn and mankind except that they should worship Me {Alone}).** [Surat Adh-Dhariyat {The Winds that Scatter}: 56].

Abud-Darda' (MGpuh) said: (Had it not be for there things, I would never like to live for one day: Thirst for Allah in the midday heat, prostration to Allah in the middle of the night, and having social intercourse with

peoples, who choose the good speech exactly as the good fruits are chosen).

And let us look into the commandment of the Prophet (PPuh), which was narrated by Ibn Omar (MGpwbt): (Be in the life as if you are a stranger or a traveler on the way). [Sahihul-Jami' - Volume 2/No. 4579].

Omar bin Abdul Aziz (MAhmuh) said: (The world is not your abode of settlement, as Allah has predestined destruction for it, and predestined departure for its people; so, do good, May Allah have mercy upon you, in its journey, with the best you have of migration, and take provision, but, the best provision is piety).

Al-Hasan said: (O man, you are in between two tools (carrying you), i.e. the night to the day, and the day to the night, thus, till they deliver you to the Hereafter. So, whose danger is greater than you? O man, you have been destroying your life since you came out of your mother's womb, and verily, you are mere countable days, and whenever a day elapses, part of you will elapse).

Dawoud At-Ta'i said: (O man, you were happy by attaining your hope, but, verily, you attained it by the elapse of your life, and you procrastinated in your work as if its benefit was for other than you).

Al-Hasan said: (I knew peoples where the one of them was more avaricious with his life than the one of you with his dirham).

Yazid Ar-Raqqashi used to talk to himself and say: (Woe unto you, O Yazid, who will pray for you after death? Who will fast for you after death? Who will please your Lord for you after death? Then, he used to say: O people, why do not you weep and wail over yourselves for the remainder of your life?).

Ibn Mas'oud (MGpuh) said: (You are in a lapse of night and day, in decreasing lives, recorded and kept deeds and the death suddenly comes, so, he who plants good is about to harvest a wish, and he who plants evil, he is about to harvest a regret, and every planter has his own cultivation).

The Reality of Death

The exalted Allah said: **(The Disbelievers pretend that they will never be resurrected {for the Account}. Say [O Muhammad {PPuh}]: Yes! By my Lord, you will certainly be resurrected, then you will be informed of {and recompensed for what you did; and that is easy for Allah).** [Surat At-Taghabun {Mutual Loss and Gain}: 7].

And the exalted Allah said: **(And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" * Say: [O Muhammad {PPuh}], "He will give life to them Who created them for the first time! And He is All-Knower of every creation!").** [Surat Ya-Sin: 78-79].

The death is the disjunction of spirit's attachment to the body, its separation therefrom and transference from one abode to another abode, and thereby the deed records are closed, and the repentance and respite cease. The Prophet (PPuh) said: (Verily, Allah accepts the repentance of the slave unless he gargles). [At-Termithi and Ibn Majah].

Death is one of the greatest misfortunes, and the exalted Allah called it as misfortune in His, praise be to Him, saying: **(and death befalls on you).** [Surat Al-Ma'idah {The Table Spread With Food}: 106].

If the slave was obedient and the death befell on him, he will regret for not increasing his good deeds, and if the slave was sinner, he will regret for the negligence and he will wish to return to the abode of the world in order to repent to the exalted Allah and to start doing good deeds anew. The exalted Allah said: **(Until, when death comes to one of them {those who join partners with Allah}, he says: "My Lord! Send me back, * "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* {a barrier} until the Day when they will be resurrected).** [Surat Al-Mu'minun {The Believers}: 99-100].

It was quoted from Ibn Omar (MGpwbt) that he said: I came to the Prophet as the tenth of ten persons, and a man of the *Medinan* followers stood up and said: O Prophet of Allah, who is the smartest and the most discreet man? He (PPuh) said: (The most death remembering one of them and the one who is most prepared for death; those are the smart ones, as they gained both of the dignity of the world and the honor of the Hereafter). [At-Tabarani and improved by Al-Munthiri].

Of the benefits of death remembrance is that.

It urges to preparedness for death prior to its befalling.

It shortens the hope of lengthy survival, and the lengthy hope is the greatest reason of inattention.

It leads to a pious, ascetic life and to satisfaction with little thereof. It was quoted from Anas bin Malek (MGpwh) that the Messenger of Allah (PPuh) passed by a laughing gathering and said: (Increase remembrance of pleasures destroyer: The death, as no one, who is in hardship of living, remembered it save it widened it for him, and no well-to-do one remembered it save it narrowed it for him). [Sahihul-Jami' - Volume 1/No. 1211].

It awakens the desire for Hereafter and calls for obedience.

It facilitates the life misfortunes for the slave.

It prevents arrogance and increase of life pleasures.

It urges to repentance and rectification of what escaped him.

It softens the hearts, sheds eye tears, ignites the religion incentive and expels the pleasure inducement.

It calls for humility and abandonment of pride and injustice.

It calls for forgiving the brothers and accepting their excuses.

Countable Breaths…

It was quoted from Ibn Mas'oud (MGpwh) that he said: The Prophet (PPuh) drew a square line, and in the middle he drew a line going out thereof, and he drew short lines to this middle line, and he (PPuh) said: This is the man, and this is his life surrounding him (or surrounded him), and this going out line is his hope, and these short lines are the diseases, and if this one missed him, this one will bite him, and if this one missed him, this one will bite him). [Related by Al-Bukhari].

And Al-Qurtubi said: (The nation agreed to that the death has no specific age, nor fixed time and no appointed disease, thus, so that the man be on the alert and prepared for that).

At-Tamimi said: (Two things deprive me from the pleasure of life: Remembrance of death and remembrance of the stand before the exalted Allah).

Omar bin Abdul Aziz (MGpwh) used to gather the scholars to confer about death, resurrection and Hereafter, and they were weeping as if there was a funeral before them.

Ad-Dakkak said: (He who increased the remembrance of death will be honored with three things: Hastening

the repentance, contentment of heart and activity of worshipping, and he who forgot the death will be punished with three things: Procrastination of repentance, abandonment of satisfaction with sufficiency and laziness in worshipping).

Al-Hasan said: (Verily, this death spoiled for the people of delight their delight, so they sought a living without death).

And he said: (Verily, there are people whose hopes with forgiveness distracted them till they left the life of the world with no good deed), as the one of them says: I think well of My Lord, but, he lied, and if he really thought well, he would have worked well, then, he recited the exalted Allah's saying: **(And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become {this day} of those utterly lost!).** [Surat Fussilat {They are explained in detail}: 23].

Sa'id bin Jubair said: (The inattention of Allah means that the man prolongs continuation of disobedience and hopes that Allah will forgive him).

Of the Reasons Inciting to the Remembrance of Death…

1) Visiting the graves: The Messenger of Allah (PPuh) said: (Visit the graves as they remind you of the Hereafter). [Ahmad and Abu Dawoud, and Al-Albani revised it].
2) Visiting the dead bathing stands and seeing the dead while being washed.
3) Witnessing the dying persons while suffering the agonies of death and being dictated the doctrinal formula.
4) Participating in funerals, praying on the dead and witnessing the burial thereof (for men).
5) Reciting the Qur'an, especially the verses which remind of the death and its agonies, such as His, praise be to Him, saying: **(And the stupor of death will come in truth).** [Surat Qaf: 19].
6) White hair and disease as they are of the death alarms to the slaves.
7) The Universal phenomena created by the exalted Allah in order to remind His slaves of the death and coming to Him, praise be to Him, such as the earthquakes, volcanoes, floods, earth collapses and destroying hurricanes.

8) Reading the news of the ancient nations and groups whom the death ruined and the decline perished.

Many people nowadays recall the death when attending it at the time of burial or upon visiting the graves, but, it is a remembrance which takes no time before it is forgotten and it has no effect on the person and does not motivate him to be really prepared for death.

The exalted Allah said: **(So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord).** [Surat Al-Kahf {The Cave}: 110].

The believer, who knew the reality of world and that it is a transitory abode and that the Hereafter is better and more eternal, increases the remembrance of death, prepares himself therefor and the world does not occupy him with its adornments. The exalted Allah said: **(And worship your Lord until there comes to you the certainty {i.e. death}).** [Surat Al-Hijr {The Rocky Tract: 99].

The Alarms of Death…

The exalted and lofty Allah made alarms for the death so that the man wakes up from his inattention in this world, and these alarms include:

<u>Firstly:</u> The Sickness

The sickness is of the forefronts which remind of death, and it is desirable for the man, if he fell ill, to set out to:

- Sincere repentance. The Messenger of Allah (PPuh) said: (And Allah will accept the repentance of who repents). [Approved].
- Maintaining his purity and prayers.
- Increasing the remembrance of Allah and the recitation of the Qur'an.
- Setting out to settlement of rights to the owners thereof.
- Asking his family to pardon him and requesting their forgiveness.
- Asking his neighbors, friends and those with whom he has dealings to pardon and forgive him.
- Writing down his bequest and requesting settlement of his debts.

Secondly: Prolongation the Age up to Sixty Years.

The more the man is old the more he is mature, and whenever he understands the reality of the life and Hereafter, he will be prepared for death.

It was quoted from Abi Hurairah (MGpwh) from the Prophet (PPuh): (Allah excuses the man whom He delays his death till he reaches sixty years of age). [Sahihul-Jami' – Volume 1/No. 1047].

Thirdly: White Hair.

The man forgets the passage and lapse of age, so, the white hair comes as a warning in order for him to stop and think of the departure to Allah and of the death, as the exalted Allah said: **(And the warner came to you).** [Surat Fatir {The Originator of Creation, or The Angels}: 37].

The scholars said: The warner is the Qur'an, and they said: The Messengers; and Ibn Abbas said: The white hair.

The Agonies of Death…

The agonies: They are what the man suffers in the case of moving from the world of witness to the world of invisibility by the coming out of spirit from the body. This moving includes a great suffering; and there is a difference between what the believer finds in the agonies of death of decreasing the sins and raising the grades of the believer, and what the disbeliever finds in the agonies of death. The Messenger of Allah (PPuh) said: (O Allah, help me against the mortal throes and agonies of death). [At-Termithi – Volume 4].

It was quoted that Ayshah (MGpwh) said: (That the Messenger of Allah (PPuh) had a pot or can with water therein, and he used to put his hand in the water and wipe his face therewith and say: There is no god but Allah; verily, the death has its agonies. Then he raised his hand and continued to say: In the Higher Companion, till he died and his hand bent down). [Sahih Al-Bukhari].

The Sudden Death…

It is for the believer a comfort and mercy even if he missed the reward of that who suffered the agonies of death, and he may not utter the word of monotheism (*la ilaha-illa-llah*), or he may not say something good

to be rewarded therefor, and he may not have the opportunity of true repentance. And if the sudden death was an honor, the Messenger of Allah (PPuh) would have been more entitled to it than the people.

He (PPuh) said: (The sudden death is a taking away of sorrow). [Abu Dawoud – Sahi

hul-Jami' – Volume 2/No. 6631].

And Al-Baihaqi added in the {The Divisions of Belief}: (The taking away of sorrow for the disbeliever and of mercy for the believer).

Taking away of sorrow: A taking away of wrath for the disbeliever, but, as for the believer, who dies on good, it is a comfort for him of the agonies of death.

Aysah (MGpwh) said: (I do not envy anyone for the ease of death after what I saw of the severe death of the Messenger of Allah (PPuh). [At-Termithi – Volume 4].

In other words, I do not hate the severe death for anyone and I do not envy anyone who dies without suffering due to what I saw of the suffering of the Messenger of Allah (PPuh). Hence, if the deliverance from the agonies of death was an evidence of the man's honor with his Lord, the Master of creation (PPuh) would have been delivered therefrom.

The Good Opinion of Allah…

It was quoted that Jaber bin Abdulla said: I heard the Messenger of Allah (PPuh) saying: (Three days prior to his death: No one of you should die unless he has a good opinion of the exalted Allah). [Sahihul-Jami' – Volume 2/No. 7792].

The good opinion: It means that he hopes that Allah will forgive him his sins and what he committed of negligence, and that Allah will have mercy upon him, waive his punishment, honor him and include him within His mercy.

It was quoted from Abi Hurairah in ascription to the exalted Allah that He said: (I will be in accordance with my slave's thinking of Me, as if he thought good of Me, it would be for him, and if he thought evil, it would be for him). [Approved].

The meaning of the *hadith* (tradition): I will treat him in accordance with his thinking of Me. And the *hadith* (tradition) urges for putting the hope before the fear in case of death, and urges for having good opinion of the exalted Allah and putting fear before the hope in case of good health.

The good opinion of Allah is more certainly required for the dying person, who is departing to his Lord, praise be to Him.

It was quoted from Anas that the Prophet (PPuh) dropped in on a dying young man and he (PPuh) said: (How are you? He said: By Allah, O Messenger of Allah, verily, I ask Allah hopefully and fear my sins. The Messenger of Allah (PPuh) said: They do not be together in the heart of a slave in such a situation save Allah will give him his hope and protect him from his fear). [Ibn Majah and At-Termithi].

What strengthens the good opinion of Allah is reminding the dying person of Allah's mercy, kindness, grace and forgiveness, and reminding the dying person of his good deeds in life, concentrating thereupon and not remembering his sins so that he does not despair of the mercy of Allah.

There are certain rules for the dying person, and we brief hereunder the method of dealing with him:

1) It is recommended that his kindest one of his family, who is their most fearing of the exalted Allah, be close to him.

2) He undertakes to moisten his throat with water or drink.

3) He wets his lips with water, which facilitates for him to utter the doctrinal formula (There is no god but Allah; Muhammad is the Messenger of Allah) and dictates the word of monotheism to him. The Messenger of Allah (PPuh) said: (Dictate {There is

no god but Allah} the dead of yours, as he whose last speech is (There is no god but Allah) will one day enter Paradise, even if he suffered what he suffered prior to that). [Muslim, Abu Dawoud, An-Nisa'i, At-Termithi and Ibn Majah].

The dead of yours: Those who are about to die: The dying persons.

The scholars agreed to the well-likeness of attending the dying person in order to remind him of the two doctrinal formulas (There is no god but Allah; Muhammad is the Messenger of Allah), so that he hears and says them.

(And he shall commendably be dictated the doctrinal formula of testimony without insistence so that he will not be annoyed, and he shall not be requested to say it, but, it shall be said before him so that he remembers, and if he said it, it shall not be reiterated to him unless he talks of the life's speech). (The Riches of the Needy – Volume 1 – Page 330].

The Messenger of Allah (PPuh) said: (He whose latest speech was {There is no god but Allah} will enter Paradise). [Sahihul-Jami' – Volume 2/No. 4679].

As it was previously said, dictation takes place upon dying, but, after the death, it is an occurring matter.

Sheikh Al-Islam Ibn Taimiah (MGhmuh) said: The dictation of the dead after burial is not an agreed duty, and it was not of the well-known habits of Moslems in the time of the Messenger of Allah (PPuh) and his successors, but, that is reported from a group of the companions such as Abi Imamah and Wathilah Ibn Al-Asqa'; however, it was authorized by part of the Imams such as Imam Ahmad, and a group of his companions and the companions of Ash-Shafi'i commended it, while other scholars hated it due to their belief that it is a heresy.

Thus, there are three opinions on it: Commendation, dislike and permission, which is the most upright one thereof. [Fatwas of Sheikh Al-Islam Ibn Taimiah – Volume 24 – Page 297].

4) Recitation of the Qur'an at the place of the dying person…

It is permissible to recite the Qur'an, especially the verses of mercy, forgiveness and repentance, at the place of the dying person, so that he remembers Allah and has good opinion of Him.

5) Turning the dying person towards the kiblah…

This is well-known among Moslems and they do it with the dead of theirs because the best gatherings are those turned towards the kiblah.

It was quoted from Abi Qutadah that Al-Bara' bin Ma'rour requested that he be turned towards the kiblah when he dies, and the Messenger of Allah (PPuh) said: (He did right as per the creation). [Related by Al-Hakem and Al-Baihaqi].

The hadith (tradition) shows the lawful turning of the dying person towards the kiblah.

How Turning is Done…

A) The dying person is turned as lying down to fully meet the kiblah with his whole face, and this is one of the two opinions of As-Shafi'i.

b) He is turned on his right side.

c) It is commendable to turn him towards the kiblah before he dies and after death. He is turned on his right side if the place was spacious, or as lying down on his back with his feet towards the kiblah exactly as that put on the washing stand, if the place was not roomy.

d) Imam Ahmad said: He is to be turned as lying down on his back.

e) A group of the scholars said: The head of the dying person is raised till his face becomes towards the kiblah.

However, if anyone of the above is done, it would be permissible.

6) Closing the eyes of the dead person: It is commendable to close his eyes after the spirit comes out of his body.

It was quoted that Umm Salamah said: (The Messenger of Allah (PPuh) dropped in on Abi Salamah whose eyes were open, so he closed them and said: If the spirit came out, the vision will follow it). [Muslim].

His eyes were open: He fixes his eyes, i.e. he becomes fixedly looking.

The *hadith* (tradition) includes evidence that it is commendable to close the eyes of the dead person, and all Moslems agreed to that, and the wisdom beyond it is that the look of the dead person does not be ugly if his eyes were not closed.

Imam Ahmad said: The woman shall close the eyes of the man, if she was an unmarriageable relative to him such as if he was her father.

As for the menstruating woman (in her period) and that who is in a state of major ritual impurity, it is disliked for them to approach him and it is disliked for them to close his eyes.

Upon closing the eyes of the dead person it is said: In the name of Allah and as per the religion of the Messenger of Allah.

7) Covering the dying person after he dies…

The wisdom beyond that is: Keeping from being uncovered and screening the private parts, and the garment covering him shall be wrapped under his head and his other end till his feet so that he will not be uncovered.

It was quoted that Ayshah (MGpwh) said: (The Messenger of Allah (PPuh), when died, was shrouded with a striped garment). [Approved].

Shrouded: Covered. Striped garment: A garment with signs, i.e. stripes.

It was quoted that Ibn Abbas said: While a man was standing at Arafat, he fell down from upon his camel which broke his neck, or he said: It killed him, and the Prophet (PPuh) said: (Wash him with water and lotus, and shroud him with two garments), (and in a narrative: With his two garments), and do not embalm him (and in a narrative: Do not perfume him), and do not conceal his head (nor his face) as he will be resurrected on the Day of Resurrection as calling in obedience). [The two Sheikhs].

8) Kissing the dead person…

It was quoted from Aysah (MGpwh): (That Aba Bakr (MGpwh) dropped in on Ayshah (MGpwh) and headed to the Prophet (PPuh), who was covered with a striped garment, and he uncovered his face, leaned on him, kissed him, wept and said: May my father and mother be your ransom, O you, the Messenger of Allah, and May Allah not combine two deaths for you, and as for the first death predestined upon you, you have gone through it). [Approved].

9) What is said upon death: (Saying: "Truly! To Allah we belong and truly, to Him we shall return," and invocation)…

The exalted Allah said: **(Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return." * They are those on whom are the *Salawat* {i.e. who are blessed and will be forgiven} from their Lord, and {they are those who receive His} Mercy, and it is they who are the guided ones).** [Surat Al-Baqarah {The Cow}: 156-157].

Ibn Abbas said: The exalted and lofty Allah informed that the believer, if he was submissive to the commandment of Allah, returned and said, when afflicted with calamity, that he belongs to Allah and to Him he shall return, three

characteristics will be recorded for him: Blessing and forgiveness from Allah, mercy and achieving the path of guidance.

As for the returning, he shall say: Truly, to Allah we belong and truly, to Him we shall return; and as for the invocation, he will say: (O Allah, recompense me for my calamity and descend upon me a better one than it).

It was quoted that Umm Salamah said: I heard the Messenger of Allah (PPuh): (There is no Moslem, who is afflicted by a calamity and says what he is commanded by Allah: {Truly, we belong to Allah and truly, to Him we shall return}, O Allah, recompense me for my calamity and descend upon me a better one than it, save Allah will descend upon him a better one than it. Umm Salamah said: And when Abu Salamah died, I said: Who of Moslems is better than Abi Salamah? It was the first family that emigrated to the Messenger of Allah (PPuh). Then, I said it and Allah gave me the Messenger of Allah (PPuh). She said: The Messenger of Allah (PPuh) sent me Hatib bin Abi Balta'ah to betroth me for him, and I said: I have a daughter and I am jealous, and he said: As for her daughter, we invoke Allah that she will be in no need for her, and I invoke Allah to free her from jealousy). [Muslim, Ahmad and Al-Baihaqi].

It is desirable to invoke upon his death and for the family of the dying person not to invoke upon themselves by evil.

It was quoted that Umm Salamah (MGpwh) said: (The Messenger of Allah (PPuh) dropped in on Abi Salamah whose eyes were open, so he closed them and said: If the spirit came out, the vision will follow it, and people of his family shouted and he said: Do not invoke upon yourselves save with good as the angels say "amen" to what you say, and then, the Messenger of Allah (PPuh) said: O Allah, forgive Abi Salamah, raise his grade among those guided ones, give him good of his lately surviving offspring, forgive us and him, O the Lord of *Al-'Alamin* {mankind, jinn and all that exists}, widen his grave for him, and enlighten therein for him). [Sahih Muslim].

And it was quoted that Umm Salamah (MGpwh) said: The Messenger of Allah (PPuh) said: (If you attended the sick or dead person, then, you have to say good as the angels say "amen" to what you say). [Muslim and Al-Baihaqi].

The *hadith* (tradition) commends the invocation for the dead person upon his death and for his family and offspring with the good of Hereafter and life.

Announcement of Death…

It is the information of the death, which is permissible.

The scholars commended informing the dead person's family, relatives, friends and the righteous people of his death so that they have the reward of participation in the preparation of him and in the performance of the prayer upon him.

It was quoted from Abi Hurairah (MGpwh) that the Messenger of Allah (PPuh) announced the death of An-Najashi on the day he died, went out to the place of prayer and lead the prayer by the exclamation (*Allahu Akbar*) four times). [Approved]}.

It is taken from the *hadith* (tradition) that it is allowed to announce and inform the people of the death of someone in order for them to witness his funeral.

The following things should be avoided after the death of the dying person:

1) **Exaggeration in weeping over the dying person…**

   Weeping and shedding tears is not prohibited or disliked, and rather it is a mercy, but the prohibited actions are the wailing, lamentation and weeping connected therewith.

It was quoted that Usama bin Zaid said: (We were with the Prophet {PPuh} when one of his daughters sent, called and informed him that a boy or son of her was dying, and he said to the messenger: Go back and tell her that what Allah takes is His and what He gives is His, and everything with Him is predestined for a limited time. So, tell her to have patience and sacrifice, but, the messenger came back and said: She swore that you go to her; he said: The Prophet {PPuh} stood up and Sa'd bin 'Ubadah and Ma'ath bin Jabal stood up with him and I went with them. The boy, who was clattering as if he was in a small old waterskin, was raised to him and he {PPuh} shed tears, and Sa'd said to him: What is this, O Messenger of Allah? He said: This is a mercy, which Allah put in the hearts of his slaves, and verily, Allah have mercy upon His merciful slaves). [Approved].

Weeping by the eye tears is alright, but, the speech reflecting anger with the predestination of Allah is prohibited.

The scholars agreed to the permissibility of weeping over the dead person. The Messenger of Allah (Prayer and Peace be upon him) said: (Verily, Allah neither torments for the tears of the eye nor for the grief of the heart, but, He torments for

this, and he pointed out to his tongue, or forgives and have mercy upon us). [Approved].

As for the wailing and raising the voice loud, it is prohibited.

It was quoted that Umm 'Atiyyah (May God be pleased with her) said: (The Messenger of Allah {Prayer and Peace be upon him} imposed a commitment on us not to wail and raise our voices loud in grief). [Approved].

The Messenger of Allah (Prayer and Peace be upon him) said: (There are two cursed voices in the world and Hereafter: Music for a grace and scream for a calamity). [Good *hadith* {tradition} narrated by Al-Bazzar and Ad-Diya']. [Sahihul-Jami' - Volume 2/No. 3801].

It was quoted from Anas bin Malik as regards the story of the death of Ibrahim, the son of the Messenger (Prayer and Peace be upon him): (Thereafter, we dropped in on him when Ibrahim was giving up the ghost, and the eyes of the Messenger of Allah (PPuh) were shedding tears. Abdul Rahman bin 'Awf (May God be pleased with him) said to him: And you, O Messenger of Allah? He said: O Ibn 'Awf, it is mercy. Then, he repeated it once again. He (PPuh) said: Verily, the eye shed tears and the heart grieves, but, we do not say save what pleases our

Lord, and surely, we, by separation from you, O Ibrahim, are grieved). [Al-Bukhari].

2) **Striking the cheeks with hands, tearing the garment breasts, calling the call of the times of ignorance, shaving, shouting, tearing apart the garment and spreading out of the hair…**

Shaving: Shaving the hair.

Shouting: Raising the voice.

Tearing apart the garment: Cutting it off.

The Messenger of Allah (PPuh) said: (He is not of us who strikes the cheeks, tears the garment breasts and calls for the call of the times of ignorance). [Al-Bukhari, Muslim and Al-Baihaqi].

Hence, weeping over the dead person is permissible because it is mercy, but, as for the limbs and what they do in wrath of the commandment of Allah, it is prohibited, and this includes striking the cheeks with hands, tearing the garment breasts, shaving the hair, cutting off the garments and spreading out the hair, which all are prohibited.

Abu Musa said: I do rid myself of whom the Messenger of Allah (PPuh) got rid: (As the Messenger of Allah {PPuh} ridded himself of the wailing woman, the shaving woman and the woman

who tears her garment breasts). [Al-Bukhari, Muslim, An-Nisa'i and Al-Baihaqi].

And the *hadith* (tradition) of a woman, who was one of those women who contracted the pledge of allegiance, who said: From amongst what the Messenger of Allah (PPuh) took from us of obligation in *Ma'ruf* was: (That we do not disobey him therein, do not scratch a face, do not invoke evil, do not tear a garment breast, and do not spread out a hair). [Abu Dawoud].

3) **Blackening the garments over the dead person:**

It is alright for women to wear black clothes in the lawful period, i.e. four months and ten days for the husband and three days for other than him, especially if that was a custom, and in such a case it can be adopted if the woman was going through the lawful period, and this shows giving up the adornment of the world.



The Good End

The good end means:

That the slave achieves success in refraining from what causes the wrath of the praised Lord and repents from sins and disobediences, and takes interest in the deeds of obedience and good deeds; then, his death will be in this good situation.

What shows this meaning is what was authentically quoted from Anas bin Malik (MGpwh) that he said: The Messenger of Allah (PPuh) said: (If Allah wanted good for his slave, He will use him). They said: How does He use him? He said: (He grants him success to do a good deed prior to his death). [Related by Imam Ahmad and At-Termithi].

Of the signs of good end:

What the dying slave knows due to what he sees of glad tidings such as the appearance of angels to him and their making him stand firm. And the exalted Allah's saying showed that: **(Verily, those who say: "Our Lord is Allah {Alone}," and then they stand firm, on them the angels will descend {at the time of their death} {saying}: "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!).** [Surat Fussilat {They are explained in detail}: 30].

This glad tidings is for the believers:

* When they die.
* In their graves.
* When they will be resurrected from their graves.

And of the signs of good end is what manifests to the people and they see or hear it, and of that:

1) Uttering the doctrinal formula upon death. The Messenger of Allah (PPuh) said: (He whose latest speech was, there is no god but Allah, will enter the Paradise). [Related by Al-Hakem].

2) Dying with a sweating forehead, i.e. there is sweat on his forehead when he dies; thus, due to what Abdulla bin Braidah narrated, in quotation from his father, that the Messenger of Allah (PPuh) said:

(The death of believer takes place with forehead sweat). [Related by An-Nisa'i].

3) Dying on Friday's night or during the day thereof, due to his (PPuh) saying: (There is no Moslem who dies on Friday or Friday's night save Allah will guard him from the trial of grave). [Related by Ahmad and At-Termithi].

4) Martyrdom in the battle field for the cause of Allah, dying while striving for the cause of Allah, dying with the sickness of plague or with the sickness of stomach such as dropsy, etc., or dying by drowning; and the evidence for that is what Muslim narrated in his *Sahih* in quotation from him (PPuh) that he said: (How do you consider your martyr? They said: O Messenger of Allah, he who is killed for the cause of Allah is a martyr. He said: Then, my nation's martyrs are few. They said: Then who, O Messenger of Allah? He said: He who is killed for the cause of Allah is a martyr, he who dies for the cause of Allah is a martyr, he who dies with the sickness of plague is a martyr, he who dies because of stomach is a martyr, and the drowned is a martyr). [Sahih Muslim].

Dies because of stomach: The sickness of dropsy and stomach swelling.

The exalted Allah said: **(Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. * They rejoice in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind {not yet martyred} that on them no fear shall come, nor shall they grieve. * They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers).** [Surat Al 'Imran {The Family of Imran}: 169-171].

And he (PPuh) said: (The martyr has six characteristics with Allah: He shall be forgiven at his first bleeding, he shall see his seat in the Paradise, he shall be protected from the torment of grave, he shall be safe from the greatest terror, he shall be adorned with the belief adornment, he shall be married of the *Hur* {fair females} with wide, lovely eyes, and he shall mediate for seventy persons of his relatives). [Related by At-Termithi].

5) Dying because of destruction. The Messenger of Allah (PPuh) said: (The martyrs are five: Who dies with the sickness of plague, who dies with the sickness of stomach, the drowned, who dies because of destruction, and the martyr for the cause of Allah). [Approved].

6) Of the signs of women's good end is: The woman's death in her parturition because of her baby or while she is pregnant therewith. It was quoted from 'Ubadah bin As-Samit that he (PPuh) informed of the martyrs and included with them: (The woman who is killed by her baby will be, together with her baby, as martyrs, as her baby will drag her with his umbilical cord to Paradise). [Related by Ahmad, Ad-Darmi and At-Tayalsi]. That means: He drags her with the placenta cord which is cut from him.

7) The sickness of stomach is martyrdom: The Messenger of Allah (PPuh) said: (And he who dies because of the stomach sickness is a martyr). [Related by Muslim].

8) Dying by incineration and that who dies because of the tumor under his ribs: In the *hadith* of Jaber bin 'Ateek as ascribed: (The Messenger of Allah {PPuh} said: Other than being killed for the cause of Allah, the martyrs are seven: Who dies with the sickness of plague is a martyr, the drowned is a martyr, who dies with the tumor under the ribs is a martyr, who dies with the sickness of stomach is a martyr, who dies by incineration is a martyr, who dies under destruction is a martyr, and the woman who dies with her baby is a martyr {together with the

baby}). [Malek, Abu Dawoud, An-Nisa'i, Ibn Majah, Al-Hakem and Ahmad].

Tumor under ribs: It is a painful swelling which occurs in the membrane lining the ribs.

9) And of them is dying with the sickness of tuberculosis, as the Messenger of Allah (Ppuh) informed that it is martyrdom. The Messenger of Allah (PPuh) said: (The Moslem being killed is martyrdom, the death due to the sickness of plague is martyrdom, the woman being killed by her baby is martyrdom {together with the baby}, and dying with the sickness of tuberculosis is martyrdom). [Related by Ahmad].

10) Dying with the sickness of plague is martyrdom: The Messenger of Allah (PPuh) said: (And dying with the sickness of plague is martyrdom). [Related by Ahmad].

11) Death of that who is in the state of ritual consecration of hajj: The Messenger of Allah (PPuh) said as regards the man who was in the state of ritual consecration of hajj and his camel dropped him: (Wash him with water and lotus, and shroud him with his garment and do not conceal his head as he will be resurrected on the Day of Resurrection as calling in obedience). [Related by Muslim].

12) That the Moslem's latest deed be in the obedience of Allah: It was quoted that Huthaifah (MGpwh) said: The Messenger of Allah (PPuh) said: (He who says there is no god but Allah seeking the face of Allah, it will be concluded for him therewith and he will enter Paradise, and he who fasts for a day seeking the face of Allah, it will be concluded for him therewith and he will enter Paradise, and he who gives alms seeking the face of Allah, it will be concluded for him therewith and he will enter Paradise). [Related by Ahmad].

13) He who dies for the cause of defending the five things kept by the Sharia (Law of Islam), i.e. the religion, life, property, dignity and mind. It was quoted that Sa'id bin Zaid said: The Messenger of Allah (PPuh) said: (He who is killed in defense of his property is a martyr, he who is killed in defense of his family is a martyr, he who is killed in defense of his religion is a martyr, and he who is killed in defense of himself is a martyr). [Related by Abu Dawoud, At-Termithi, An-Nisa'i and Ahmad].

14) The death as a result of drowning and destruction is martyrdom. The Messenger of Allah (PPuh) said: (The martyrs are five, i.e. those who die as a result of the sickness of plague, sickness of stomach, drowning and destruction, in addition

to the martyr for the cause of Allah). [Al-Bukhari, Muslim, At-Termithi and Ahmad].

15) The death as a result of garrisoning on the borders for the cause of Allah. The Messenger of Allah (PPuh) said: (Garrisoning for one day and one night is better than fasting and (voluntary) praying for one month, and if he died, he will be bestowed as his work which he was doing and his provision, and he will be safe from trials). [Related by Muslim, An-Nisa'i, At-Termithi and Ahmad].

16) He who is killed by the unjust Imam because he went to him and advised him; thus, due to his (PPuh) saying: (The master of martyrs, Hamza bin Abdul Muttalib, and a man who goes to an unjust Imam, commands him and forbids him, but, he kills him). [Sahihul-Jami' – Volume 2/No. 3675].

The appearance of anything of these signs or their taking place for the dead person does not mean that he will definitely be of the people of Paradise, but it is a good tidings for him. Also, non-occurrence of anything of them for the dead person does not mean that we judge that he is not good or anything such like that, as all of this is of invisibility.

What helps for the good end and leads thereto:

1) That the man adheres to obeying Allah and fearing Him, and that he achieves monotheism.

2) He should be careful not to commit the prohibitions and set out to repent from every sin.

3) And the greatest of all is to be careful of both major and minor polytheism.

4) The man should insist on invoking the exalted Allah to make him die on belief and fear of Allah.

5) The man should do his best to be good, both outwardly and inwardly.

6) His intention and aim should be guided to the good pleasure of the exalted and lofty Allah.

And it is habituated that the Most Generous, praise be to Him, gives success to the claimant of right thereto, makes him firm thereupon and concludes

The Bad End

It is by the man's death while he is turning away from his exalted and lofty Lord, doing what causes the wrath of Him, praise be to Him, and neglecting the duty imposed upon him by Allah. No doubt that that is a miserable end, which pious people often fear of and supplicate their praised Lord to guard them therefrom.

Certain dying persons might show signs or positions indicating the bad end such as:

1) Inability to utter the doctrinal formula of (there is no god but Allah), and rejecting that.

2) Talking, in the course of death, about bad deeds, prohibitions and showing love thereto, and so on of the words and actions, which show the turning away from the religion of the exalted Allah.

3) Annoyance of descending of His destiny.

The most erudite Ibn Al-Qayyim (Mghmuh) stated (in his book: The Sufficient Answer) that it was said to someone, who was in the course of death: Say, there is no god but Allah. He said: What does that benefit me and I know that I have never prayed even once to Allah? And he did not say it.

Al-Hafez bin Rajab (MGhmuh) quoted (in his book: The Comprehensive Knowledge and Wisdoms) from a scholar, i.e. Abdul Aziz bin Abi Rawwad, that he said: I witnessed a man upon death when he was dictated: There is no god but Allah, and he, in his latest speech, said: That he disbelieved in what was said to him, and he died as that. He said: I enquired about him and I came to know that he was addicted with alcoholism; thus, Abdul Aziz used to say: Fear the sins as they are those which made him like that.

The bad end consists of two ranks, and we seek the refuge of Allah from that:

The First:

It is the great and disgraceful one, and it is by the heart being, upon the agonies of death and appearance of its horrors, more doubtful or disbelieving, and the man dies in that situation, and that will be as a screen between him and Allah, which necessitates continuous remoteness and perpetual torment.

And the Second:

It is less than the first one, and it is by his heart loving, upon death, one of the life's affairs or one of its prohibited lusts, and thus, that is represented to him in his heart, and the man dies as he lived. So, if he was of those who deal with usury, then he might

end like that, and if he was of those who practice other prohibitions such as drugs, songs, smoking, watching the prohibited pictures, injustice with people, etc., then he might end like that, i.e. with what shows his bad end, Allah forbid!

The Reasons of Bad End…

Thus, it is known that the bad end is based upon previous reasons, of which care should be taken. Such reasons include: The greatest one of them is the wicked faith, being interested in the life and attached thereto, refraining from righteousness, turning away from good and guidance, and insisting upon sins and being accustomed thereto, as if the man was habituated to something in his life and he liked that thing and was attached thereto, the remembrance thereof comes back to him upon his death and he often repeats it upon dying.

For that, it is proper for the wise man to be careful of his heart being attached to anything of the prohibitions, and it is proper for him to oblige his heart, tongue and extremities to remember the exalted Allah and continue to obey Allah wherever he is, thus, for the sake of that moment, which if missed and lost by him, he will be perpetually distressed.



Washing the Dead Person...

The dead person is washed so that he will be, in case of his departure from the world, in the best situation of cleanliness and freshness; and the washing is a dignity and glorification of the Moslem.

The opinion of the group majority of scholars is that the washing of the dead Moslem is a collective duty, i.e. if it was done by some people, it will not be the duty of all those commissioned; thus, due the commandment of the Messenger of Allah (PPuh) therewith and due to the Moslems keeping it. The dead Moslem, who is not killed by disbelievers in a battle because the martyr is not washed even if he was in a state of major ritual impurity, shall be washed and shrouded in his garments good to be a shroud.

The Messenger of Allah (Ppuh) said: (Do not wash them as every wound or blood will diffuse the fragrance of musk on the Day of Resurrection). [Related by Ahmad].

As for Uhud martyrs, the Messenger (Ppuh) commanded that they be buried with their blood, and they were neither washed nor prayed upon. But, as for the martyr, who is not killed in a battle, he shall be washed.

It was quoted from Umm 'Atiyyah that she said: The Messenger of Allah (PPuh) dropped in on us while we were washing his daughter, and he said: (Wash her

three or five times or more than that, if you saw that was suitable, with water and lotus, and in the last time use camphor or something thereof, and when you finish call me. So, when we finished, we called him and he gave us a loincloth and said: Put it on her body). [Approved].

Loincloth: Means a covering or wrapper.

The *hadith* (tradition) shows the compulsory washing (Wash her), and it was what the Messenger (PPuh) did and commanded and what the Moslem people did.

The woman and man, as to washing, are equal.

Ibn Hazm said: (Washing and shrouding the dead person, whether male or female, is a duty, and there is no dispute as to that the rule of man and woman, in that, is the same). [Al-Muhalla for Ibn Hazm – Volume 5].

The Times of Washing…

The duty, as for washing the dead person, is to wash him once.

As for the commendable: It is by washing the dead person odd number of times, i.e. three or five; thus, due to the *hadith* of Umm 'Atiyyah: Wash her three or five times or more than that.

The purpose of washing is to achieve the cleanliness of the body, and the odd number is required and the three times is commendable.

The Conditions of Washer …

1) Originally, he should be Moslem, but, in case of unavailability of Moslem, it would be all right that washing be carried out by non-Moslem as (the necessities allow the prohibitions).

2) He should be wise: And washing by the wise, discerning, immature man would be all right.

3) He should be trustworthy, honest and familiar with washing, and it is desirable that he be the closest of people to the dead person.

The purity of washing person:

* It is not a condition according to the Hanbalitics.

  The opinion of Ishaq and Ibn Al-Munthir is that the person who is in the state of major ritual impurity may wash the dead person due to his (PPuh) saying: (The believer does not become impure). [Sahihul-Jami' – Volume 1 – 1933].

* Purity is a condition according to the Hanafitics and Zaidites.

4) He should seek, by that, the Face of the exalted and lofty Allah.

5) Similarity of the washer and washed persons as to masculinity and femininity.

* In principle, there should be the similarity, i.e. the male washes the male, and the female washes the female.

* The exclusions of that: What is related to the young, spouses and unmarriageable persons.

The young: It would be all right for the women to wash the immature boy and for the men to wash the immature girl.

And the proof of that is that the women washed Ibrahim, the son of the Prophet (PPuh).

The man shall not be allowed to wash the young girl, if she was seven years old or more, even if he was of her unmarriageable relatives.

The woman shall not be allowed to wash the young boy, if he was seven years old or more, even if he was of her unmarriageable relatives.

6) It is commendable for that who washes a dead person to take a bath. The Messenger of Allah (PPuh) said: (He who washes a dead person should take a bath and he who carries the dead person

should perform the ritual ablution). [Abu Dawoud, At-Termithi, Ibn Hibban, Ahmad and At-Tayalsi].

The woman may wash her dead husband.

It was quoted from Ayshah (MGpwh) that she used to say: (Had I known that, and had the past would come, no one would have washed the Prophet {PPuh} save his wives). [Abu Dawoud and Ibn Majah].

Ibn Al-Munthir said: (The scholars agreed to that the woman washes her husband, if he died). [Al-Mughni - Volume 2].

Abu Bakr (MGpwh) requested that his wife, Asma' bint 'Umais, who was fasting, washes him, and due to his insistence upon that, she remembered his oath after she finished washing him, so, she said: I shall not follow him today while sinning, and she asked for water and drank. Also, Jaber bin Zaid requested that his wife washes him.

Ahmad bin Hanbal said: (It is not controversial among people). [Al-Mughni - Volume 2]. That means there is no dispute among the scholars as regards the woman's washing her dead husband.

The Man's Washing his Wife...

The group majority said, in quotation from Ayshah (MGpwh), that she said: The Messenger of Allah (PPuh) returned from a funeral at Al-Baqi' when I had a headache and was saying: O my head, and he said: (Indeed, I say, O my head, what does it harm you if you died before me, I washed you, shrouded you, prayed upon you and then buried you). [Ibn Majah, Ahmad, Ad-Darmi and Al-Baihaqi].

It was narrated that Ali (MGpwh) washed Fatima (MGpwh), his wife, and that became well-known among the companions, who did not deny it, and thus, it was agreed to. Correspondingly, as the woman may wash her dead husband, the husband may wash his dead wife.

The Hanafitics said: The man may not wash his dead wife, and the opinion of the general scholars is preferred to the individual opinion.

Washing the Unmarriageable Persons...

The unmarriageable woman or man is that who is prohibited to get married thereto due to his kinship and relationship.

In principle, the men wash men and the women wash women, but, if the women were not available and due

to necessity, it would be permissible for the unmarriageable men to wash the woman without looking at her private parts.

How to Wash…

The duty in washing the dead person is to pour water all over his body for one time, even if he was in a state of major ritual impurity or she was menstruating in her period, and that is done as follows:

1) By putting him on a bed stand under a ceiling and with a cover upon him. He should be turned to the kiblah and the side of his head raised so that the water flows down towards his legs and does not return towards his head.

2) He should be stripped of his clothes as that is more far-reaching in purifying him.

   Ash-Shafi'i said: He shall not be stripped of his clothes and he shall be washed with his garment on him. It was quoted from Ayshah (MGpwh): (When they wanted to wash the Prophet {PPuh}, they said: {………}, then someone from the side of the house talked to them, and they did not know who was he: That wash the Prophet {PPuh} with his clothes on him; so, they went to the Messenger of Allah {Prayer and Peace be upon him} and washed him with his shirt on him, and they were pouring

water on the shirt and rubbing him with the shirt, thus, without their hands…). [Abu Dawoud, Al-Hakem, Ahmad and Al-Baihaqi].

It was said that this was especially for him because of his sacredness. But, stripping the dead person of his clothes, with the exception of his private parts, was well-known by the companions and they used to do it in between themselves. Also, everything sticking to the wounds shall be removed from him so that water reaches all the body, and the finger ring and everything on his body shall be removed.

3) Screening the private parts in between the navel and the knee.

He (PPuh) said: (You have to neither show your thigh nor look at the thigh of a living or dead person). [Related by Abu Dawoud and Ibn Majah].

4) What the washer does prior to commencement of washing.

a) He kindly bends the dead person without reaching the sitting position.

b) He passes his hand on the dead person's stomach and presses slightly in order to evacuate the impurity.

c) He pours water abundantly on him when he passes his hand on his stomach in order to

conceal what comes out from him, as water takes it away.

d) The washer wraps his hand with a rough cloth in order to wash the dead person's private parts from under the cloth concealing his private parts and remove the impurity.

5) Commencement of Washing:

It is by washing the places of ritual ablution, as he washes his palms and puts water moistened rough cloth on his finger and gently wipes his teeth and nose in order to clean them.

He washes his face and completes his ritual ablution.

He (PPuh) said to the women who washed his daughter: (Start with her right parts and places of ritual ablution). [Al-Bukhari, Muslaim and Abu Dawoud].

He shall not enter the water into his mouth or noses according to the opinion of most scholars. And he shall be washed by starting with his right side and then the left side.

Lotus and Camphor in washing the dead person…

The dead person shall be washed three times with water and lotus. Thus, due to the saying of the Messenger of Allah (PPuh) when his daughter died:

(Wash her three times, five times or more, if you saw that as necessary, with water and lotus, and use camphor in the last time). [Al-Bukhari and Muslim].

The lotus might be replaced by soap, and in the third time, he shall be washed with camphor.

The one wash is a duty, and the extra washes are desirable.

The Prophet (PPuh) said as regards the pilgrim who has entered the state of ritual consecration and whose she-camel dropped him and died: (Wash him with water and lotus). [Sahihul-Jami' – Volume 1/1079]. But, he did not state a number.

Washing the menstruating woman (in her period) and the one who is in the state of major ritual impurity...

If the dead person was in the state of major ritual impurity or if the woman was in her menstruation period, they shall be subject to the death washing only.

The woman's wash is exactly as the man's wash, but her specialty lies in her hair:

If it (the hair) was braided, it should be undone, washed, then braided into three plaits and thrown on her back.

It was quoted that Umm 'Atiyyah said: We braided her hair into three plaits and threw it on her back.

The entire woman's jewelry shall be removed from her.

The dead person shall be rubbed dry, his shrouds shall not be moistened, and he shall be perfumed.

As for the martyr, who is killed in the battle, he shall not be washed even if he was in the state of major ritual impurity, as, on the day of Uhud, the Messenger of Allah (Prayer and Peace be upon him) said: (I am the witness of these, so, wrap them with their bloods, as there is no wounded one who is wounded for the cause of Allah save he will come on the Day of Resurrection with his wound bleeding and his color as the color of blood and his fragrance as the fragrance of musk). [Related by Al-Bukhari, Abu Dawoud, An-Nisa'i and At-Termithi].

The reward of the dead person's washer...

The washer has a great recompense and generous reward, if he sought the face of the exalted Allah. He should screen the dead person and do not talk of what he sees of distasteful things. The Messenger of Allah (PPuh) said: (He who washed a dead Moslem and secreted what he saw of him, Allah will forgive him forty times, he who dug his grave, his reward will be as the reward of an abode he accommodated him therein till the Day of Resurrection, and he who shrouded him, Allah will clothe him on the Day of Resurrection with fine and thick silk). [Al-Hakem, Al-Baihaqi and it is authentic according the condition of Muslim].



Shrouding the Dead Person

Shrouding is of the collective duties; the Messenger of Allah (PPuh) said: (Wash him with water and lotus and shroud him with his two garments…). [Sahihul-Jami' - Volume 1/No. 1079].

Its rule is that it is a duty, and it is agreed to its being a duty.

What is desirable in the shroud…

1) The price of the shroud shall be taken from the property of the dead person and it precedes the debt, bequest and heritage, and if the dead person has no property, his shroud shall be the duty of that who is responsible for his adequate support, otherwise, it shall be taken from the Moslems exchequer. The man may prepare his shroud before his death.

2) It is desirable that the shroud be of white cloth. The Messenger of Allah (PPuh) said: (Put on the white clothes as they are the best of your clothes, and shroud your dead persons therewith). [Related by At-Termithi, Abu Dawoud, Ahmad and Ibn Majah].

3) The shroud must be good, perfect, clean and covering the whole body. The Messenger of Allah (PPuh) said: (If anyone of you shrouded his brother, he has to do it right, if he could). [Related by Muslim and

Ahmad]. And it is considered as right shroud due to its cleanliness, thickness, coverage and being as an average one, and the least one should be a garment covering the whole body.

4) The man's shroud: It is desirable that it consists of three garments: a loincloth, a shirt and a wrapper.

   It was quoted that Ayshah (MGpwh) said: "The Messenger of Allah (PPuh) was shrouded in three new smooth white garments without a shirt or turban." [Related by the Group].

   It is permissible that shrouding be in two garments due to the *hadith* (tradition) of Ibn Abbas, who said: While a man was standing at Arafat, he fell down from upon his camel which broke his neck, or he said: It killed him, and the Prophet (Prayer and Peace be upon him) said: (Wash him with water and lotus, and shroud him with two garments), (and in a narrative: With his two garments), and do not embalm him, and do not conceal his head as he will be resurrected on the Day of Resurrection as calling in obedience). [Approved].

   Shrouding may be in one garment due the *hadith* (tradition) of Khabbab bin Al-Aratt, who said: We emigrated with the Messenger of Allah (PPuh) for the cause of Allah and seeking the face of Allah, and thus, our reward was then surely incumbent upon Allah, and some of us went without eating

anything of their reward, and of those was Mus'ab bin 'Omair, who was killed on the day of Uhud and he had nothing but a cloak, which if we put on his head, his feet will come out and if we put on his feet, his head will come out, so, the Messenger of Allah (PPuh) said: "Put it on his head and put green grass on his feet". [Approved].

5) The woman's shroud: Certain scholars said: Five garments, a loincloth, a loose outer garment with sleeves, a veil and two garments. It was quoted from Umm 'Atiyyah (MGpwh) that the Prophet (PPuh) gave her a loincloth, a loose outer garment with sleeves, a veil and two garments. Ibn Al-Munthir said: The most we know from the scholars is of the opinion of shrouding the women in five garments.

6) It is established that the dead person be incensed three times: Upon death, upon washing and upon shrouding. The Messenger of Allah (PPuh) said: (If you incensed the dead person, then, you have to do that oddly). [Sahihul-Jami' - Volume 1/481].

7) Perfuming the shroud and the dead person: It is desirable to perfume the shroud and the dead person with anti-decadence perfume and camphor, and the perfumed powder shall be put at the joints of the dead person, i.e. the two knees, the two armpits and the upper thighs.

The musk and camphor perfume shall be put at the prostrating spots.

The camphor shall be scattered on the right side of the dead person, his nose and his mouth, and the pilgrim who dies while he is in the state of ritual consecration, whether he is a man or woman, shall be excluded from that. The Messenger of Allah (PPuh) said: "Do not embalm him (and in a narrative: Do not perfume him), as he will be resurrected on the Day of Resurrection as calling in obedience). [Approved].

8) Exaggeration in the shroud is disliked: Ash-Sha'bi said that Ali (May God honor him) said: "Do not exaggerate in my shroud as I heard the Messenger of Allah (PPuh) saying: (Do not exaggerate in the shroud as it really deprives). [Abu Dawoud].

The Messenger of Allah (PPuh) said: "Verily, Allah disliked three things for you: The gossip, wasting the property and much inquiry". [Al-Bukhari, Muslim and Ahmad].

9) Kissing the dead person after shrouding him: The Messenger of Allah (Prayer and Peace be upon him) kissed 'Othman bin Math'oun, who was dead.

And Abu Bakr (MGpwh) bent down on the Messenger of Allah (PPuh) and kissed him when he was dead.



Prayer on the Funeral

Prayer on the dead person: It is an invocation for him, asking forgiveness and mediation so that Allah may have mercy upon him.

Its rule is that it is a collective duty. The Messenger of Allah (PPuh) said when a man of the companions died on the day of Khaiber: (Pray on your companion). (There is no dead person on whom a group of people prays save they will mediate for him). [Sahihul-Jami' - Volume 2/5788].

"There is no dead person on whom a group of one hundred Moslems pray and ask mediation save they will mediate for him". [Sahihul-Jami' - Volume 2/5786].

The funeral prayer's conditions...

It is conditioned by the conditions of all obligatory prayers, i.e. purity from major and minor impurities, purity of clothes, turning towards the kiblah and screening the private parts, and it is not conditioned by the time, as it is performed at all times when it is required.

Quality of the Prayer...

The funeral prayer consists of four exclamations (*Allahu Akbar*). It was quoted from Abdulla bin Abi Awfa that he said: "The Messenger of Allah was

exclaiming (*Allahu Akbar*} four times". [Al-Baihaqi, Al-Hakem and Ahmad].

He exclaims the first exclamation (*Allahu Akbar*): And seeks refuge from the stoned Satan, utters the invocation of "In the Name of Allah, the Most Gracious, the Most Merciful" and then recites Surat Al-Fatihah {The Opening}.

"I prayed behind bin Abbas (MGpwh) on a funeral and he recited Surat Al-Fatihah (The Opening of the Book of Allah) and said, so that they know that it is a *Sunna*". [The Brief Al-Jami' As-Sahih 1271].

Then he exclaims the second exclamation (*Allahu Akbar*): He prays upon the Prophet (PPuh), as he (PPuh) said: You have to say: "O Allah, pray upon Muhammad and upon the family of Muhammad as You prayed upon Ibrahim, and grant blessing on Muhammad and the family of Muhammad as You granted blessing on Ibrahim in *Al-Alamin* (mankind, jinn and all that exists); surely, You are All-Praiseworthy, All-Glorious". [*At-Termithi*]. And anyone of the well-known prayers of Ibrahim is permissible.

Then, he exclaims the third exclamation (*Allahu Akbar*): And he invokes for the dead person as it was quoted from the Messenger of Allah (PPuh).

He (PPuh) said: "If you prayed on a dead person, you have to be sincere in invoking for him". [Ibn Majah, Ibn Hibban and Al-Baihaqi].

If the dead person was male, he would say: (O Allah, forgive him, have mercy upon him, excuse him, pardon him, honor his abode, widen his entrance, wash him with water, snow and hail, purify him from sins as the white garment is purified from dirt, give him an abode better than his abode and a wife better than his wife {and this is specially for the man only}, enter him Paradise, and protect him from the grave torment and the torment of Fire {Hell}). [Muslim, An-Nisa'i, Ibn Majah and Ahmad].

"O Allah, forgive our living and dead ones, our present and absent ones, our young and old ones, and our male and female; O Allah, he whom of us You kept alive, keep him alive on Islam, and he whom of us You made dead, let him die on belief; O Allah, do not deprive us from his reward and do not misguide us after him". [Ibn Majah, Al-Baihaqi, Abu Dawoud, At-Termithi and Ibn Hibban].

"O Allah, verily, so and so, the son of so and so is in Your custody and neighborhood, so, protect him from the trial of grave, torment of Fire (Hell), and You are the Lord of fulfillment and truth, so, forgive him and have mercy upon him; verily, You are Oft-Forgiving, the Most Merciful". [Abu Dawoud, Ibn Majah, Ibn Hibban and Ahmad].

And if the dead person prayed upon was a female, he would say: (O Allah, forgive her).

And if the dead person prayed upon was a young child, he would say: (O Allah, make him a treasure for his parents and an excess, reward and honored mediator; O Allah, make heavy their scales therewith, greaten their rewards therewith, attach him to the good believer ancestors, make him in the pledge of Ibrahim (Puh), and protect him with Your mercy from the torment of Hell.

* Then he exclaims the fourth exclamation (*Allahu Akbar*) and invokes for himself and for his parents and says: "O Allah, do not deprive us from his reward, do not try us after him and forgive us and him".

* And (O our Lord, give us the good in life and give us the good in the Hereafter and protect us from the torment of Fire (Hell).

* Then he greets: One greeting on the right, and it was said two greetings.

The hateful times for prayer on the dead person…

It was narrated in quotation from Imam Ahmad bin Hanbal, as well as the Hanafitic school, that the prayer on the dead person is hated in three times, i.e. at sunrise, midday and sunset; thus, due to the *hadith* (tradition) of 'Uqbah, which included: Three hours during which the Prophet (PPuh) forbade us from prayer or burying our dead persons, i.e. when the sun rises and till it is high in the sky, at midday and till the sun declines and when the sun is approaching its setting and till it sets". [Muslim, Abu Dawoud, An-Nisa'i, At-Termithi and Ahmad].

If there was a funeral at the time of the obligatory prayer, it will be started with the obligatory prayer, with the exception of the morning and afternoon prayers as it is forbidden to pray after them.

Shafiites said: The funeral prayer is allowable at all times and it is not disliked in the times of forbiddance because it is a reasoned prayer.



Upon Whom it is Prayed

The funeral prayer is performed upon every Moslem, who dies after birth, whether he is male or female, free or slave, and upon the child.

The funeral prayer is considered as lawful upon the young baby, even if he was a miscarried fetus (if he reached four months and more).

Certain jurisprudents conditioned that he should be lively miscarried.

* And of them those whose opinion is to pray upon him, no matter how old he is, if he was lively miscarried.

And without any dispute among the group scholars: If he did not attain four months of age, he shall neither be washed nor prayed upon, but, he will be wrapped with a cloth and buried.

The standing place of the Imam in the funeral prayer...

As per the *Sunna*, the standing place of the Imam in the funeral prayer shall be at the middle of the woman and at the head of the man. It was quoted from Samra bin Judub that he said: I prayed behind the Prophet (PPuh), who prayed on Umm Ka'b, who was a woman in childbed, and the Messenger of Allah

(PPuh) stood in a place parallel to the middle of her body". [Al-Bukhari, Muslim, Abu Dawoud and An-Nisa'i].

The group prayer in the funeral is obligatory…

The Messenger of Allah (PPuh) said: (There is no Moslem on whom a group prays save they would mediate for him). [Sahihul-Jami' – Volume 2/5762].

The Messenger of Allah (PPuh) said: (There is no Moslem man who dies and forty men, who do not associate anything as a partner with Allah, participate in his funeral save Allah will accept their mediation for him). [Related by Muslim, Abu Dawoud, Ibn Majah, Al-Baihaqi, Al-Hakem and An-Nisa'i].

The Messenger of Allah (PPuh) said: (There is no Moslem who dies and three rows of Moslems pray on him save it will be necessary to forgive him), and in a narration (save he will be forgiven). [Related by Ahmad, Abu Dawoud, Ibn Majah and At-Termithi].

Widespread Errors in the Funerals

1) Negligence and distraction from death, not remembering it and talking about life affairs.

2) If the dead person was buried, many people will hasten to hold consolation gatherings, funeral ceremonies and feasts and neglect to settle his debt and implement his will; thus, forgetting that the believer's soul is hanged with his debt till it is settled on behalf of him.

3) Putting the Qur'an at the head of the dying person or on his chest as well as putting it on him after his death.

4) Weeping, wailing, raising the voice with the calamity, tearing and spreading out the hair, tearing the garment, bursting into loud laments and objecting to Allah's predestination and fate, such as their saying (so and so does not deserve the calamity, what did I do for You, O my Lord, so that you afflict me, what do You want from me, O my Lord, what was my sin that made You do that to me?). And if they were requested to have patience, they would say: (We had patience, how much we have to have patience, and till when we have to have patience), while the duty is to keep silent and satisfied with the predestination of Allah, glorify

Allah and return to Allah by saying (Truly! To Allah we belong and truly, to Him we shall return").

5) The belief of one of the spouses that they do not wash each other while it was authentically quoted from certain companions that they washed their wives.

6) When the people carry the dead person to the prayer and then to the graveyard, they cover him with a covering bearing Al-Kursi (Chair) verse or verses of the Qur'an.

7) Delaying the prayer on the dead person either for an allowable purpose such as the arrival of certain relatives from remote places or for an illegal purpose such as recital of the entire Qur'an and presenting the reward thereof, while the *Sunna* is to hasten the funeral and if some of his relatives arrived, they would pray on his grave.

8) The dead person's family members advancing to stand on the right of the Imam upon praying upon him, while the principle is that they should pray behind the Imam exactly as others do and do not pray beside him.

9) Not knowing the quality of the funeral prayer.

10) Not praying on the miscarried fetus if he attained four months, which is wrong because the

miscarried fetus, if attained four months, should be washed, prayed upon and buried as the spirit has been blown therein, but, before that it will not be prayed thereupon.

11) Delaying the funeral while the *Sunna* is to moderately hasten it due to the *hadith* {tradition} of: (Hasten the funeral…). [Sahihul-Jami' – Volume 1/No. 964].

12) Raising the voice in remembrance and saying (there is no god but Allah) upon burial of the dead person such as their saying: (Remember Allah, O inattentive one; pray upon the Prophet, O those present; there is no god but Allah; there is no god but Allah).

13) Gathering the clothes of the dead person and distributing them due to the belief of impermissibility of using them, but, if their intention of distributing them was to seek the reward, it would be all right.

Carrying and Following the Funeral

The rule of following the funeral is that it is the duty and obligation of every Moslem to carry the dead person and follow his funeral, as that includes a great recompense and reward, and a lesson and warning.

The Messenger of Allah (Ppuh) said: (The Moslem's obligations towards the Moslem are five: Returning and responding to the greeting, visiting the sick person, following the funerals, responding to the invitation and invoking Allah for the sneezing person). [Related by Al-Bukhari].

And the Messenger of Allah (PPuh) said: (Visit the sick person and follow the funerals as they remind you of the Hereafter). [Related by Al-Bukhari, Ibn Hibban and Ahmad].

The *Sunna* calls for hastening the funeral…

It was quoted that Abi Bakrah said: (At the time of the Messenger of Allah {PPuh}, we were about to run with the funeral). The running is the quick walking together with shrugging the shoulders.

And the Messenger of Allah (PPuh) said: (Hasten the funeral, as if it was good, then you will hasten sending it to the good, and if it was otherwise, then you will hasten ridding of the evil). [Related by the two Sheikhs, the *Sunan* Compilers, At-Termithi, Ahmad and Al-Baihaqi].

How to walk in the funeral…

It is permissible to walk in front, around or behind the funeral, "and the Messenger of Allah (PPuh), Abu Bakr and Omar walked in front and behind the funeral". [Ibn Majah].

It is permissible to follow the funeral as riding.

The Messenger of Allah (PPuh) said: (The rider follows behind the funeral, and the walker follows wherever he likes, behind it, in front of it, on its right, on its left and keeps close thereto). [Abu Dawoud and At-Termithi].

The Rule of carrying the dead person in a vehicle…

It is permissible to carry the dead person in a vehicle, if the graveyard was far and it was difficult to reach it by walking. The exalted Allah said: **(Allah intends for you ease, and He does not want to make things difficult for you).** [Surat Al-Baqarah {The Cow}: 185].

The Rule of talking and raising the voice in the funeral…

The wisdom sought from beyond the funeral is reminding of the Hereafter, and by keeping silent, the persons take lesson and be in a divine atmosphere. The Messenger of Allah (PPuh) said: (Verily, Allah likes silence in three cases: Upon reciting the Qur'an, upon

the army's march and in the funeral). [Related by Ahmad, Muslim and the *Sunan* Compilers].

The dead person is carried by men without women…

This is obvious in the saying of the Messenger of Allah (PPuh) in talking about the funeral: (If the dead person was prepared and carried by men on their necks). [Sahih Al-Bukhari].

Thus, because the men are stronger while the women are weak, something might be uncovered of the dead body's carrier and so that women and men do not mingle, which leads to temptation. It was quoted from Umm 'Atiyyah (MGpwh): The Messenger of Allah (PPuh) prohibited us from following the funerals and did not invite us thereto. [Al-Bukhari, Muslim, Ibn Majah, Abu Dawoud and Ahmad].

How to carry the dead body…

It is carried by four persons from its four sides.

It was quoted that Abdulla bin Mas'oud said: The *Sunna* calls for carrying the dead body from the four sides thereof.

What the dead person says while in his bier…

It was quoted that Abi Sa'id Al-Khudriy said: The Prophet (PPuh) used to say: (If the dead person was prepared and men carried him on their necks, he would request hastening, if he was good, but, if he

was not good, he would say: Woe unto him, whereto you are taking him, and everything hears his voice with the exception of man, who, if heard him, would lose consciousness). [Al-Bukhari, An-Nisa'i and Al-Baihaqi].

Following the funerals is of *Sunna*...

It was quoted that Al-Bara' bin 'Azib said: (The Prophet {PPuh} commanded us to do seven things and prohibited us to do seven things: He commanded us to follow the funerals, visit the sick persons, and respond to the caller and helping the wronged one...). [Al-Bukhari].

And the Messenger of Allah (PPuh) said: (The Moslem's obligations towards the Moslem are five: Returning and responding to the greeting, visiting the sick person, following the funerals, responding to the invitation and invoking Allah for the sneezing person). [Al-Bukhari].

Types of following the funerals...

The reward of people as regards their following the funerals differ in accordance with their situations, as the people have their own excuses and situations, and following the funerals is scaled per grades:

1) As there are some people who follow the funeral till it is prayed upon and they he leave, and there are some people who follow the funeral till it is

prayed upon and then to the grave to be buried and then they leave.

The Messenger of Allah (PPuh) said: (He who witnesses the funeral till it is prayed upon, he will earn one karat, and he who witnesses it till it is buried, he will earn two karats. It was said: And what are the two karats? He said: Like the two great mountains). [Sahih Al-Bukhari and Sahih Muslim].

2) And there are some people who follow the funeral till it is prayed upon, then to the grave to be buried and then they stand, after burial, to ask forgiveness for the dead person, ask Allah to make him firm and invoke Allah for him. The Messenger of Allah (PPuh) said: (Ask forgiveness for your brother and ask that he stands firm as he is being questioned now). [Abu Dawoud and Al-Hakem, who revised it].

It is commendable for the one who follows the funeral to be:

Submissive and contemplating his end.

Learning a lesson from the death.

Does not talk in the talks of life.

Does not laugh and does not play as it is not a situation of playing.

Hateful things in the funeral…

In certain funerals we see some things, which the people do without them being lawful, and they are rather hated things such as:

1) Raising the voice with asking forgiveness, talking and wailing.

The companions of the Messenger of Allah (PPuh) were: (Hating raising the voice in funerals). [Al-Baihaqi].

An-Nawawi said: And I know that the proper thing is what the ancestors used to do of keeping silent in case of walking in the funeral, as there was no raised voice with reciting, remembrance, etc., because that is more peaceful for him and causing more concentration as regards the funeral, which is the sought thing in this situation.

2) Following the funeral with fire, as this is of the actions of the times of ignorance.

Ibn Al-Munthir said: All those known scholars hate that.

Abu Musa Al-Ash'ari (MGpwh), when he was about to die, requested that: If you set out with my funeral, so, hasten walking and do not put anything on my grave which separates me from earth, do not erect any building on my grave, and I cite you as witnesses that I

am rid of every shaving woman, wailing woman, and garment breast tearing woman; and do not follow me with fire. They said: Did you hear anything regarding that? He said: Yes, from the Messenger of Allah (PPuh): (Do not follow the funeral with voice or fire). [Ibn Majah, Ahmad and Al-Baihaqi].

The Messenger (PPUh) said: "Do not follow the funeral with voice or fire". [Abu Dawoud].

But, as for the light, in case of burial at night, it is permissible.

3) The funeral follower's sitting down before it is put down on the ground.

Al-Bukhari said: He who follows a funeral should not sit down before it is put down from the shoulders of men, and if someone sat down, he should be commanded to stand up.

4) Not standing up for it when it passes by.

It was quoted that the Prophet (PPuh) said: (If you saw the funeral, then, you have to stand up till it passes by you). [Sahih Al-Bukhari].

This applies to the Moslem and non-Moslem funerals, as a funeral passed by the Prophet (PPuh) and he stood up, and it was said to him: (It is a funeral of a Jew, and he said: Is not it a life?). [Sahih Al-Bukhari].

This action is to show commendation and desire and it is not obligatory, and standing up is for the glorification of Allah Who makes the persons die.

It was quoted from Abdulla bin Omar, as ascribed: Truly, you stand up in glorification of the One Who makes the persons die or because the standing up is due to the fear of death, and it implies a glorification of Allah, the Owner of the affair, and of the angels who are handling His affair.

5) The women's following it.

It was quoted that Umm 'Atiyyah said: "We were prohibited from following the funerals and we were not invited thereto". [Ahmad, Al-Bukhari, Muslim and Ibn Majah].

The Burial

In principle and lawfully, the dead person should be prepared immediately upon his death, prayed thereupon and buried. Moslems unanimously agreed to that burial of the dead person and putting his body underground is a collective duty. Also, it means respect of the dead person because leaving him for a long period of time after his death causes his smell to change, which causes harm to him, degradation of his respect and harm to people.

The *Sunna:* Calls for burying the dead person in the graveyard, as the companions were buried at Al-Baqi' graveyard, and the Messenger (PPuh) was buried in his room, which is of his specialties. Ayshah (MGpwh) said: When the Messenger of Allah (PPuh) died, they differed as regards his burial and Abu Bakr said: I heard something, from the Messenger of Allah, which I forgot. He said: "Verily, Allah never lets a Prophet die save in the place wherein he must be buried, so, they buried him in the place of his bed". [At-Termithi and Ibn Majah]. And the martyrs are buried at the places wherein they fall as martyrs.

Omar (MGpwh) asked the permission of Ayshah (MGpwh) to be buried with his two companions, i.e. the Messenger of Allah (PPuh) and Abi Bakr (MGpwh).

The time of burial…

It was quoted that 'Uqbah bin 'Amer (MGpwh) said: (Three hours during which the Prophet {PPuh} forbade us from prayer or burying our dead persons, i.e. when the sun rises and till it is high in the sky, at midday and till the sun declines and when the sun is approaching its setting and till it sets). [Muslim, Abu Dawoud, An-Nisa'i].

And these times are those during which the prayer is forbidden. And the intentional burial in these times is disliked, but, if it was feared of that the dead person might change, he might be buried without dislike.

The burial at night is allowable exactly as at day time, which is the opinion of the group.

Abu Bakr, Ali, Fatima, Othman and Ayshah (MGpwat) were buried at night.

Who lowers the woman down into her grave…

Certain scholars said that the dead woman's unmarriageable persons enter with her into the grave, and certain scholars said that her husband enters with her.

Upon placing the dead person in the grave it is said: In the name of Allah and in accordance with the religion of the Messenger of Allah (PPuh).

Ibn Omar narrated that the Prophet (PPuh) used to say that upon entering the dead person into the grave.

The Rule of burying the dead Moslem in non-Moslem graveyards…

It impermissible to bury the dead Moslem person in the graveyards of non-Moslems save in the case of necessity in the countries of disbelief. The Moslem shall not be buried with the disbeliever, and the disbeliever shall not be buried with the Moslem, but, the Moslem shall be buried in the Moslem graveyards. It was quoted that Bashir, the companion of the Messenger of Allah (PPuh), said: While I was walking with the Messenger of Allah (PPuh), he passed by the graves of polytheists and said: "These have missed much good" (he reiterated it three times), and then he passed by the graves of Moslems and said: "These have achieved much good" (he reiterated it three times). [Abu Dawoud].

Who is more appropriate to lower the dead person down into the grave…

The dead person's relatives such as the son, brother, etc. are more entitled to lower him down into the grave. The exalted Allah said: **(But the kindred by blood are nearer to one another {regarding inheritance} in the decree ordained by Allah).** [Surat Al-Anfal {The Spoils of War}: 75].

Ali (MGpwh) said: "Verily, the man is worthier for handling his family".

"And when the Prophet (PPuh) died, he was entombed by Al-Abbas, Ali, Osama, Al-Fadhl and Saleh, the companion of the Messenger of Allah". [Al-Hakem and Al-Baihaqi].

It is permissible for the husband to handle burying his wife. And the dead person is put in his grave on his right side with his face towards the kiblah and his head and feet to the right and left of the kiblah, and the person who puts him in the grave should say: "In the Name of Allah and in accordance of the *Sunna* of the Messenger of Allah" or "In the Name of Allah and in accordance with the religion of the Messenger of Allah".

It was quoted from Ibn Omar that the Prophet used, upon lowering the dead person down into the grave, to say: If you put your dead persons in the graves, you have to say: In the Name of Allah and in accordance with the *Sunna* of the Messenger of Allah (and in a narration: the religion). [Related by Abu Dawoud, At-Termithi, Ibn Hibban, Ibn Majah, Al-Baihaqi and Al-Hakem].

The quality of grave…

The grave must be wide and deep up to the chest. The Messenger of Allah (PPuh) said: (Dig, deepen and widen). [Sahihul-Jami' – Volume 1/202]. It is of the *Sunna* that the grave be raised a span of the hand above the

ground or leveled to the ground, and it is of the *Sunna* that it be marked with a stone, etc. so that his family know him and visit him.

Jaber (MGpwh) narrated that the Prophet (PPuh): (Was buried in a side tomb, bricks upon him were built and his grave was elevated about a span of the hand above the ground). [Related by Ibn Hibban].

Preference of the side tomb to the middle dug grave for burial…

The side tomb: The rift made at the side of the grave wherein the dead person is placed towards the kiblah.

The middle rift: A dug hole in the middle of the grave.

The Messenger of Allah (PPuh) said: (The side rift is for us and the middle dug hole is for others). [At-Termithi, Ahmad, As-Sunan Compilers, Abu Dawoud and An-Nisa'i].

That means that the side rift in the grave is more preferable and adequate for us, and this is where the preference of the side rift lies; and both of them are permissible, and countries differ as to adoption of the side rift and the middle hole.

Burial in the Coffin…

It is hateful to use the coffin in burial of the dead person unless the earth is soft and damp.

The Hanafitic Sheikhs: They preferred the coffin for women because it achieves screening for them.

The Rules of grave…

1) It is desirable to sprinkle water on the grave in order to solidify its earth. The Messenger of Allah (PPuh) sprinkled water on the grave of Sa'd.

2) It is erected with bricks and the earth is piled up thereupon so that its hole be filled therewith. And it is commendable that everyone attending on his grave spreads earth thereupon, as the Prophet dispersed earth three times with his whole hands.

3) The grave must be kept prominently elevated by a span of the hand from the ground so that it be known, maintained, not abused, not removed and not abandoned. The grave shall be marked with a rock, stone, etc. as the Messenger of Allah (PPuh) marked the grave of Othman bin Math'oun with a rock. [Sunan of Ibn Majah].

Jaber narrated that the grave of the Prophet (PPuh) was elevated by a span of the hand from

the ground. And it was quoted from Ali bin Abi Talib (MGpwh) that he was saying to Abil-Hayyaj Al-Asadi: (Why do not I send you to what the Messenger of Allah {PPuh} sent me: You have neither to leave a statute in a house unless you destroy it nor a highly prominent grave unless you level it). [Muslim, Abu Dawoud, An-Nisa'i, At-Termithi, Ahmad and Al-Baihaqi].

4) The grave must not be built upon and plastered, which is the adopted procedure by the group scholars: (The Messenger of Allah {Prayer and Peace be upon him} prohibited from plastering the grave, sitting down thereon, building thereupon or inscribing on it). [Sahih Muslim].

Recitation of the Qur'an at the grave…

Sheikh Al-Islam Ibn Taimiah said: The people disputed on the recitation at the grave and Abu Hanifa, Malek and Ahmad disliked it, as per the most narrations taken from him, and he allowed it in the latest narration due to what he was informed of that Abdulla bin Omar requested that the first and last verses of Surat Al-Baqarah {The Cow} be recited upon his burial. Anyhow, this is upon burial.

But, after burial the recitation is a non-preceded heresy, as the *Sunan* taken from the Prophet (PPuh) show that he used to stand at the grave of the dead

man of his companions, if he was buried, and say: (Ask for him to be firm as he is being questioned now). And it was confirmed that the graved person is questioned and examined, and it is commanded to invoke Allah for him, and therefore it was said: That the dictation benefits him as the dead person hears the call as it was confirmed in the Sahih in quotation from the Prophet (PPuh) that he said: (Truly, he hears the knocking of their sandals), and that he said: (You do not hear my saying more than them).

As for the recitation at the grave upon burial, it is generally reported, but, after burial, nothing was quoted regarding that). [The Fatwas of Ibn Taimiah – Volume 24/Page 297].

Blood sacrifice and slaughter at the grave after burial…

It is impermissible due to the saying of the Messenger of Allah (PPuh): (No killing in Islam). [Sahihul-Jami' – Volume 2/7535]. And he (PPuh) said: (May Allah curse him who sacrifices blood for other than Allah). [Ahmad and Muslim]. But, the lawful thing is to invoke Allah and ask forgiveness for the dead person after burial, as when Amr bin Al-'As was dying, he said: Stay at my grave for a period equal to slaughtering a camel, and he swore that he would feel intimacy with them. This shows the lawfulness of asking forgiveness for the dead person after finishing his burial and asking for him to be firm.

Care must be taken of stepping, sitting down and inscribing thereon: (The Prophet of Allah {PPuh}

forbade building, sitting down or praying on the graves). [Al-Haithami].

The Messenger of Allah (PPuh) said: (For anyone of you to sit down on a live coal and it burns his clothes and reaches his skin is better, for him, than to sit down on a grave). [Related by Ahmad, Muslim, Abu Dawoud, An-Nisa'i and Ibn Majah].

The Grave Sermon

Abdul Haq Al-Ishbili said: (He who enters the graveyard should imagine that he is dead, that he followed them and entered their camp, that he is in need of what they need and wishes what they wish, and thus, he should come to them as he likes others to come to him, present to them what he likes to be presented, contemplate in the change of their colors and tearing of their bodies, contemplate in their situations and how they became after the intimacy therewith and entertainment with their talk to be disliked to be seen and feeling repelled by seeing them, and also contemplate in splitting of the earth, scattering of graves, coming out of the dead, and their resurrection all at once as barefooted, naked with their prepuce, hastening towards the inviter and rushing towards the caller).

Torment and comfort of the grave…

The torment of grave was confirmed in the Book, *Sunna* and agreement, and only the arrogant and stubborn one denies that. The exalted Allah said: **(We shall punish them twice, and thereafter they shall be brought back to a great {horrible} torment).** [Surat At-Taubah {The Repentance}: 101]. And the praised Allah said: **(while an evil torment encompassed Fir'aun's {Pharaoh} people. * The Fire, they are exposed to**

it, morning and afternoon. And on the Day when the Hour will be established {it will be said to the angels}: "Cause Fir'aun's {Pharaoh} people to enter the severest torment!"). [Surat Ghafir {The Forgiver or the Believer}: 45-46].

It was quoted from Al-Bara' bin 'Azib (MGpwh) from the Prophet (PPuh) that he said: (Allah will keep firm those who believe, with the word that stands firm). He said: (They were sent down as regards the torment of grave). It will be said to him: Who is your Lord? He says: My Lord is Allah and my Prophet is Muhammad (PPuh), and that is the saying of the exalted and lofty Allah: **(Allah will keep firm those who believe, with the word that stands firm in this world {i.e. they will keep on worshipping Allah Alone and none else}, and in the Hereafter).** [Surat Ibrahim {Abraham}: 27].

The Grave Torment is True

The *Sunna* and Group followers agreed to that the man will be questioned in his grave, comforted or tormented therein, and that falls on both the spirit and body.

As for the evidences of the public, they are: **(And if you could but see when the *Zalimun* {polytheists and wrong-doers} are in the agonies of death, while the angels are stretching forth their hands {saying}: "Deliver your souls! This day you shall be recompensed with the torment of degradation).** [Surat Al-An'am {The Cattle}: 93].

(And if you could see when the angels take away the souls of those who disbelieve {at death}; they smite their faces and their backs). [Surat Al-Anfal {The Spoils of War}: 50].

Al-Qurtubi said: The public agreed to that this exhibition shall be in the *Barzakh* (barrier).

(And verily, for those who do wrong, there is another punishment {i.e. the torment in this world and in their graves} before this; but most of them know not). [Surat At-Tur {The Mount}: 47].

This means a torment before the Day of Resurrection, i.e. it is either in the world or in the grave.

The news were successively reported in quotation from the Messenger of Allah (PPuh) as regards the confirmation of grave torment and comfort for whom who is entitled therefor, and the questioning by the two angels. So, it must be believed in that it is firm and it must be believed therein.

The Believer and disbeliever shall be questioned, and then the believer shall be firmed and the disbeliever shall be tormented...

Al-Bara' bin 'Azib said: (We set out with the Prophet {PPuh} in the funeral of a *Medinan* follower, and we reached the grave, which was not side-rifted, and the Messenger of Allah {PPuh} sat down turning towards the kiblah, and we sat down around him in silence with awe. He had a stick in his hand wherewith he was scratching up the ground, {he looked at the sky and looked at the ground, and he raised his vision up and lowered it down, thus thrice}, and said: {You should seek the refuge of Allah from the torment of grave; thus twice or thrice}; then, he said: O Allah, I really seek the refuge of You from the torment of grave, thrice; then he said: Truly, if the believer slave was separated from the world and interested in the Hereafter, there would descend to him from the heaven angels of white faces, as if their faces were

the sun, having with them a shroud of the Paradise shrouds and perfume of the Paradise perfume, thus, till they sit down within sight from him, then, the angel of death comes till he sits down at his head and says: O good soul, come out to a forgiveness and good pleasure of Allah, and it comes out and flows as the drop flows from the mouth of the water carrier and he takes it; and if he took it, they will not leave it in his hand for a moment as they will take it and put it in that shroud and in that perfume, thus, till it gives the best musk fragrance on earth, and they will take it up with them without passing, with it, by a crowd of the angels save they would say: What is this good soul? They will say: So and so, the son of so and so, thus, calling him by his best names, with which they used to call him in the world, thus, till they take him to the sky of the world, and they ask that it be opened for him and it will be opened for him, and all those nearer to every heaven will escort him to the next heaven, thus, till he reaches the seventh heaven, where the exalted and lofty Allah would say: Write down the record of My slave in the loftiest heights; then it will be said: Return My slave to the earth as therefrom I created and therein I shall return them and therefrom I shall resurrect them once again; and his spirit will be returned to his body, and two angels will come and say to him: Who is your Lord? He will say: My Lord is Allah. They will say to him: What is your religion? He

will say: My religion is the Islam. They will say to him: Who is this man who was sent to you? He will say: He is the Messenger of Allah (PPuh). They will say to him: What is your knowledge? He will say: I recited the Book of Allah and believed therein and accepted it. Then, a caller from the heaven will call: My slave said the truth, so, furnish him from the Paradise, clothe him from the Paradise and open a Paradise gate for him; thus, he will receive of its breath and perfume, and his grave will be widened within his sight, and a man of good looking, good clothes and good fragrance will come to him and say: Rejoice with what pleases you as this is your promised day. He will say: Who are you? Your face is that which brings the good. He will say: I am your good deed. He would say: O my Lord, resurrect the Hour, resurrect the hour, so that I go back to my family and property.

And truly, if the disbeliever slave was separated from the world and headed to the Hereafter, there would descend to him from the heaven angels of black faces having with them the hairy cloth, and they will sit down within sight from him; then, the angel of death will come till he sits down at his head and says: O evil soul, come out to a wrath and anger from Allah, and it will be frightened in his body and he will remove it exactly as the spit is taken out from the moist wool, and he takes it, and when he takes it, they will not

leave it in his hand for a moment until they will put it in that hairy cloth, and it will give the most evil-smelling of a corpse on earth, and they will take it up with them without passing, with it, by a crowd of angels save they would say: What is this evil soul? They will say: So and so, the son of so and so, thus, calling him with his ugliest names, with which he was called in the world. And the exalted and lofty Allah shall say: Write down his record in *Sijjin* (the record of disbelievers, polytheists, sinners, evil-doers and the wicked), in the lowest earth, and his soul will be thrown and returned into his body.

And two angels will come and sit him down and say to him: Who is you Lord? (He says: Hah, hah, I do not know. They will say to him: What is your religion? He will say: Hah, hah, I do not know. They will say: Who is this man who was sent to you? He will say: Hah, hah, I do not know. Then, a caller from the heaven will call that: He said lies, so, furnish him from the Fire, and open a Fire (Hell) gate for him, and he will receive of its heat and hot wind, and his grave will become narrower for him till his ribs conflict therein, and a man of ugly looking, ugly clothes evil-smelling will come to him and say: Rejoice with what displeases you as this is your promised day. He will say: Who are you? Your face is that which brings the evil! He will say: I

am your evil deed. He will say: O my Lord, do not resurrect the Hour). [Minor Sahihul-Jami' – Volume 1/1776].

It was quoted that Ayshah (MGpwh) said: The Messenger of Allah (PPuh) said: (As for Antichrist, no Prophet save warned his nation therefrom, and I will warn you from him with a *hadith* (tradition) whereby no Prophet has warned his nation; he is one-eyed and Allah is not one-eyed and it is written between his eyes that he is disbeliever and every believer reads that; but, as for the trial of the grave, in me you will be tried and for me you will be asked, and if the man was good, he will be sit down not frightened, and then it will be said to him: Who is this man who was sent to you? He will say: He is Muhammad, the Messenger of Allah (PPuh), who brought us the signs and proofs from Allah, and we believed him; then, a gap towards the Fire (Hell) will be opened for him and he will look at it and see that it destroys each other, and it will be said to him: Look at what Allah protected you from; then, a gap towards the Paradise will be opened for him and he will look at its flower and what is therein, and it will be said to him: This is your place thereof. And it will be said that you lived on certainty, thereupon you died and thereupon you will be resurrected, Allah willing. But, if the man was bad, he shall be sit down as frightened in his grave, and it will be said to him: Wherefore you were, and he will say, I do not know,

and it will be said, who is this man who was with you? He will say: I heard the people saying something and I said as they said; then, a gap towards the Paradise will be opened for him, and he will look at its flower and what is therein, and it will be said to him, look at what Allah deprived you from, and then, a gap towards the Fire (Hell) will be opened for him, and he will look at it while it destroys each other, and it will be said: This is your place thereof, as on doubt you lived, thereupon you died and thereupon you will be resurrected, Allah willing, and then, he will be tormented). [Related by Ahmad].

The dead person, after questioning, will be exposed to his place of the Paradise or Fire in the morning and afternoon…

The exalted Allah said: **(while an evil torment encompassed Fir'aun's {Pharaoh} people. * The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established {it will be said to the angels}: "Cause Fir'aun's {Pharaoh} people to enter the severest torment!").** [Surat Ghafir {The Forgiver or the Believer}: 45-46].

It was quoted from Ibn Omar that the Messenger of Allah (PPuh) said: (Anyone of you, when he dies, shall be exposed to his place in the morning and afternoon, and if he was of the Paradise dwellers, then he would

be of the Paradise people, and if he was of the Fire (Hell) dwellers, then he would be of the Fire (Hell) people, and it will be said to him that this is your place till Allah resurrects you thereto). [Approved].

The torment of hypocrites in the grave…

The exalted and glorified Allah said: **(And among the Bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you {O Muhammad [Ppuh]} know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great {horrible} torment).** [Surat At-Taubah {The Repentance}: 101].

Qutadah said, as regards His saying, We shall punish them twice: A torment in the grave and a torment in the Fire (Hell).

The torment of the one who turned away from the remembrance of the exalted Allah in the grave…

The exalted and lofty Allah said: **("But whosoever turns away from My Reminder {i.e. neither believes in this Qur'an nor acts on its teachings.}, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.")** [Surat Ta-Ha: 124].

It was quoted from Abi Hurairah (MGpwh) from the Prophet (PPuh): (for him is a life of hardship: the torment of grave…). [Authentic as per the condition of Muslim].

It was quoted from Mujahed as regards: a life of hardship, he said: A narrow life, i.e. his grave becomes narrow for him.

It was quoted from Zathan: **(And verily, for those who do wrong, there is another punishment {i.e. the torment in this world and in their graves} before this).** [Surat At-Tur {The Mount}: 47]. He said: The torment of the grave.

It was quoted from Anas bin Malek that the Messenger of Allah (PPuh) left the casualties of Badr three {days} and then came to them, stood up and said: O Aba Jahl bin Hisham, O Omayyah bin Khalaf, O 'Utbah bin Rabi'ah, O Shaibah bin Rabi'ah, did not you find true what your Lord had promised you, I have indeed found true what my Lord had promised us, and Omar (MGpwh) heard the saying of the Prophet (PPuh) and said: O Messenger of Allah, how do they hear and how they will answer and they are putrid. He said: By Who my soul is in His Hand, you do not hear more than them, but they cannot answer, and then he commanded and they were taken away and thrown in the well of Badr). [Related by Muslim].

It was quoted from 'Amrah bint Abdul Rahman that she heard Ayshah (MGpwh), who was told that Abdulla bin Omar (MGpwbt) says: Surely, the dead person is tormented by the weeping of the alive one, so, Ayshah (MGpwh) said: May Allah forgive Abi Abdul Rahman, verily, he did not lie, but he (forgot or was mistaken), as the Messenger of Allah (PPuh) passed by a Jewish woman whose family were weeping for her and he said: (Verily, they weep for her and verily, she is being tormented in her grave). [Related by Muslim].

It was quoted from Samra bin Judub that he said: The Prophet (PPuh) used, if he performed a prayer, to turn his face towards us and say: (Who of you had a dream tonight? He said: If anyone had a dream, he used to tell it, and he was saying: Whatever God intend). And one day he asked us and said: (Did anyone of you have a dream? We said: No. He said: But tonight, I saw two men, who came to me, seized my hand and took me out to a holy land where a man was sitting and a man was standing and holding a metal hook in his hand and putting it in the side of his mouth until it reaches his back and then he does the same thing with the other side of his mouth while the first side of mouth heals, and he returns to put the hook, and I said: What is this? They said: Go on, go on, and we went on till we came to a man lying down on his back and a man standing at his head with a stone or rock whereby he

was breaking his head, and when he hits him, the stone used to break, and he goes to take it and before he comes back to him, his head heals and returns to be as it was before, and he comes back to him and hits him, and I said: What is this? They said: Go on, go on, and we went on to a hole such as the tannour (a baking oven), the upper part of which is narrow while its bottom is wide with a burning fire underneath it, and if it approached, they used to rise till they were about to come out, but, when it dies they returned therein, and there were naked men and women in it, and I said: What is this? They said: Go on, go on, and we went on till we arrived a river of blood and a man was standing at the bank of the river and a man holding stones between his hands, and the man, who was in the river, approached and wanted to come out of the river, and the other man threw a stone in his mouth and returned him to where he was, and whenever he wanted to come out, the other man used to throw a stone into his mouth and he used to return to his first place, and I said: What is this? They said: Go on, go on, and we went on till we reached a green garden with a great tree at the trunk of which there were an old man and boys, and a man by the tree was burning a fire, so they took me and climbed the tree and they entered me into a house better than which I have never seen and wherein there were old men, young men, women and boys; then, they took me out

thereof and climbed, with me, the tree and entered me into a better house wherein there were old men and young men, and I said: You moved me about tonight, so, tell me about what I saw. They said: Yes, the one you saw as piercing his mouth is a liar man, who tells the lie till it is taken from him and reaches the remotest parts of the earth, and thus, it is done to him till the Day or Resurrection; the one whom you saw as breaking his head is a man whom Allah taught the Qur'an, but, he neglected it and slept at night and did not implement it in the day time, and thus, it is done to him till the Day of Resurrection; those whom you saw in the hole are the adulterers, the one whom you saw in the river are the usurious interest takers, the old man at the trunk of the tree is Ibrahim (Puh), the boys around him are the children of the people, the one burning the fire is *Malik*, the keeper of the Fire (Hell), the first house you entered was the house of the general believers, but, this one is the house of the martyrs, I am *Jibrael* (Gabriel) and this is *Mikael* (Michael), so, raise up your head, and I raised my head where I saw, above my head, such as the clouds, and they said: That is your house; I said: Let me go into my house, and they said: You still have life, which you have not completed yet, and when you complete it, you will come to your house). [Related by Al-Bukhari].

Frightening the believers with the torment of grave…

The exalted Allah said to His Messenger (PPuh): **(And had We not made you stand firm, you would nearly have inclined to them a little. * In that case We would have made you taste a double portion {of punishment} in this life and a double portion {of punishment} after death. And then you would have found none to help you against Us).** [Surat Al-Isra' {The Journey by Night}: 74-75].

It was quoted from Ayshah (MGpwh): The Messenger of Allah (PPuh) dropped in on me when I had a Jewish woman with me, and she was saying: Did you feel that you will be tried in the graves? She said, and the Messenger of Allah (PPuh) was shocked and said: (Verily, the Jews will be tried. Aysah (MGpwh) said: After several nights the Messenger of Allah (PPuh) said: Did you feel that it was revealed to me that you will be tried in the graves? Aysah (MGpwh) said: I then heard the Messenger of Allah (PPuh) seeking refuge from the torment of grave). [Related by Muslim]. It was quoted from Ayshah (MGjpwh) that she said: The Messenger of Allah (PPuh) said: (Verily, the grave has a pressure, which if anyone escaped thereof, then Sa'd bin Ma'ath would have escaped). [Related by Imam Ahmad].

It was quoted that Abdulla bin Omar said: The Messenger of Allah (PPuh) said: (This good slave for whom the Throne moved, the gates of heaven were opened, and seventy thousand angels, who have never descended to earth, witnessed him, was gripped once and then was released, i.e. Sa'd bin Ma'ath). [Related by An-Nisa'i].

The reasons of grave torment…

The grave torment due to slander, backbiting and urine

It was quoted from Ibn Abbas that the Prophet (PPuh) passed by two graves and said: (Verily, they are being tormented due to slander and urine, and he took a wet palm-leaf stalk, split it into two parts, put each one thereof on each one of the graves and said: Maybe they would be eased as long as they are wet). [Related by Muslim].

It was quoted that Abdul Rahman bin Abi Bakrah said: (Abu Bakrah told us and said: While the Prophet (PPuh) was walking between me and another man, he came to two graves and said: Verily, the dwellers of these two graves are being tormented, so give me a palm-leaf stalk. Abu Bakrah said: So I competed with my companion and I arrived before him and brought him a palm-leaf stalk and he split it into two halves and put one half on this grave

and one half on this grave and said: May be they would be eased as long as they are still wet; verily, they are being tormented for a small thing, i.e. the slander and urine). [Related by At-Tabarani].

The grave torment due to deception…

It was quoted that Abi Rafi' said: The Messenger of Allah (PPuh) used, after the afternoon prayer, to go to the children of Abdul Al-Ashhal and talk at their place till the evening approaches; he said and mentioned the *hadith* (tradition) wherein the Prophet (PPuh) said: (But, this is so and so, the son of so and so, whom I sent as collector of alms from the children of so and so, and he deceived and took a black woolen garment, so, he is now being clothed with a similar one of fire). [Related by An-Nisa'i and Ahmad].

The grave torment due to debt…

It was quoted that Abi Hurairah said: The Messenger of Allah (PPuh) said: (The soul of the believer is hung as long as he is indebted). [Related by Ibn Hibban and Al-Hakem].

Security from the torment of grave…

There are deeds and situations, which protect their doer from the torment of grave, and they are such as:

1) Obedience to the exalted and lofty Allah…

The exalted and glorified Allah said: **(and whosoever does righteous good deeds {by practicing Islamic Monotheism}, then such will prepare a good place {in Paradise} for themselves {and will be saved by Allah from His Torment}).** [Surat Ar-Rum {The Romans}: 44].

It was quoted from Mujahed as regards the saying of the exalted and lofty Allah: **(then such will prepare a good place {in Paradise} for themselves {and will be saved by Allah from His Torment}).** He said: In the grave.

2) Garrisoning for the cause of Allah.

It was quoted from Fadhalah bin 'Obaid that the Messenger of Allah (PPuh) said: (The deed of every dead person shall be closed and sealed with the exception of the garrisoning one, whose deed will be grown till the Day of Resurrection, and he will be guarded from the slanderer of the grave). [Related by Abu Dawoud, At-Termithi, Al-Hakem and Ad-Darmi].

3) Martyrdom for the cause of Allah…

It was quoted that Qais Al-Juthami said: The Messenger of Allah (PPuh) said: (Verily, the martyr has, with Allah, six qualities; his sin shall be forgiven at his first bleeding, he shall be protected

from the torment of grave, he shall be clothed the dress of dignity, he shall see his place in the Paradise, he shall be secured from the greatest horror, and he shall be married to the *Hur* {fair females} with wide, lovely eyes). [Related by At-Termithi and Ibn Majah].

4) Recitation of Surat Al-Mulk (Dominion)…

It was quoted from Abi Hurairah (MGpwh) that the Prophet (PPuh) said: (The Qur'an embodies a *surah* of thirty verses, which mediated for its reciter till he was forgiven; **{Blessed is He in Whose Hand is the dominion; and He is Able to do all things}).** [At-Termithi].

5) The dead person due to stomach sickness…

It was quoted that Abdulla Ibn Yasar said: I was sitting with Sulaiman bin Sard and Khaled bin 'Arfatah, who said that a man died due to his stomach sickness and they liked to attend his funeral, so, one of them said to the other: Did not you hear the Messenger of Allah (PPuh) saying: (Verily, he who is killed because of his stomach will not be tormented in his grave; he said: Yes). [Related by An-Nisa'i and Ahmad].

The Prayer of the Prophet (PPuh) on the dead person is a light in the graves…

It was quoted from Abi Hurairah that a black man or woman was sweeping the mosque and she or he died, and the Messenger of Allah (PPuh) missed her and said: (What did that man do; they said: She or he died. He said: Why did not you tell me of her or him; as if they undervalued her affair. And he said: Show me her grave, and he went to her grave and prayed upon her, and then he said: (Verily, these graves are full of darkness on their dwellers, and verily, the exalted and lofty Allah lightens them by my prayer upon them). [Sahih Muslim].

Invoking Allah by the Prophet (PPuh) against the disbelievers with the grave torment…

It was quoted from Ali bin Abi Talib (MGpwh) that he said: We were with the Prophet (PPuh) on the day of the battle of Al-Khandaq (Trench) and he said: (May Allah fill their houses and graves with fire as they distracted us from the middle prayer till the sun set). [Sahihul-Jami' – Volume 2/5887].

The Prophet's (PPuh) seeking refuge from the torment of grave…

It was quoted that Ayshah (MGpwh) said: Two Jewish old women of *Al-Madinah* dropped in and said: The grave dwellers are tormented in their graves; and the Messenger of Allah (PPuh) came in and I said: O Messenger of Allah, two old women dropped in on me and alleged that the grave dwellers are tormented in their graves, and he said: (They said the truth, as they are subjected, in their graves, to a torment, which the animals hear; then, I have never seen him in a prayer save he sought refuge from the torment of grave). [Approved].

It was quoted from 'Orwah bin Az-Zubair that Ayshah (MGpwh) told him that the Prophet (PPuh) was invoking in the prayer: (O Allah, I take Your refuge from the torment of grave, I take Your refuge from the trial of Antichrist, and I take Your refuge from the sin and debt). She said: Someone said to him: You very often seek refuge from debt, O Messenger of Allah. He said: (Truly, the man, if was indebted, will talk and tell lies, and he will promise and break his promise). [Related by Al-Bukhari].

Visiting the graves…

The Messenger of Allah (PPuh) said: I had forbidden you from visiting the graves, but, I tell you to visit them, as they remind you of the Hereafter, and so that the visiting of them increases your good, (So, he who wanted to visit, let him visit, and do not talk futilely). [Related by Muslim, Abu Dawoud, An-Nisa'i and Ahmad]. Talk futilely: the vain speech.

The visit of graves is desirable for men so that it reminds of the Hereafter and causes indifference to the life. As for women, if the visit was for weeping and wailing, it will be prohibited.

The Messenger of Allah (PPuh) said: (May Allah curse the often women visitors of graves). [Sahihul-Jami' – Volume 2/No. 5109].

But, if the visit was for taking lesson and warning, it will be permissible, if the lawful matters were taken into consideration. And it becomes prohibited, if it was combined with denied things, and going out to the graves on the days of *Eids* and occasions is a heresy.

The Sheikh of Islam preponderated the impermissibility of women's visits to the graves, and he (MGhmuh) said: (And if the woman was allowed to visit them, it would be due to the thought of repeating that, and thus, the cause of corruption greatens and the fear and harm

renew for the dead person. And he said: And if the women's visit was due to a thought and cause of the prohibited things for them and for men, then, it would be prohibited, thus, in avoidance of the excuse).

What is said upon visiting the graves…

The Messenger of Allah (PPuh) was teaching them, if they went out to the graves, to say: (Peace be upon you, O you believer and Moslem dwellers of these houses, and we, God willing, are following you, as you are our precedents and we are your followers, and I ask Allah for well-being, for us and you). [Muslim, An-Nisa'i, Ibn Majah and Ahmad].

The Messenger of Allah (PPuh) used, if he came to the graves, to say: (Peace be upon you, O you believer and Moslem dwellers of these houses, and we, God willing, are following you, as you are our precedents and we are your followers, and I ask Allah for well-being, for us and you). [An-Nisa'i - Volume 4].

And he (PPuh) said: (Peace be upon you, O you believer and Moslem dwellers of these houses, May Allah have mercy upon our precedents and latter ones, and we, God willing, will be following you). [Muslim, An-Nisa'i and Ahmad]. And he (PPuh) said: (Peace be upon you, O the house of believer people, and we, you and what you are promised for tomorrow are deferred, and we, God willing, will be following you; O Allah, forgive the

people of the (graveyard) of *Baqi' Al-Gharqad*). [Muslim, An-Nisa'i, Ahmad and Al-Baihaqi].

What is hated in the visit of graves...

1) It is hated to step on the graves. The Messenger of Allah (Prayer and Peace be upon him) said: (Surely, for me to step on a live coal or sword or for my sandal to stick with my foot is more likable, to me, than stepping on a Moslem grave). [Sunan Ibn Majah].

2) It is hated to sit down or lean on the graves. The Messenger of Allah (PPuh) said: (Truly, for anyone of you to sit down on a live coal and it burns his clothes and reaches his skin is better, for him, than sitting down on a grave). [Sahih Muslim].

3) It is permissible to sit down in the graveyard.

4) As for the invocation for the dead person, it is permissible, but, as for reciting the Qur'an at the grave, it is not originally authentic as per those who see that the recitation does not reach the dead person such as Sheikh Naser Iddin Al-Albani, and so also said Ibn Taimiah as to that the continuous recitation at the graves was not known by the ancestors, and he said: He who says that the dead person benefits from hearing the recitation of the Qur'an and be rewarded therefor, is mistaken. And the proof for that is that the Prophet (PPuh) said: (If the man died, his deed will stop with the

exception of three things: continuous alms, beneficial knowledge or good son invoking Allah for him). [Sahihul-Jami' - Volume 1/793].

Common errors in the graves…

1) It is a heresy to dig and prepare the grave beside the one whom he wants to be buried and request that he be buried therein, thus, prior to death.

2) Calling for prayer at the dead person's grave upon lowering him down therein, or prayer upon the Prophet (PPuh) upon lowering the dead person down into the gave, as all of this is not originally authentic, and the only authentically said thing is to say: (In the Name of Allah and as per the religion of the Messenger of Allah) or (In the Name of Allah and as per the *Sunna* of the Messenger of Allah) upon lowering the dead person down into the grave.

3) The saying: He was buried in his last abode, and this is an error, as the last abode is either Paradise or Fire (Hell).

4) The belief of that the earth which was dug out of the grave must wholly be returned thereto upon burial.

5) Abstaining from throwing the earth into the grave although of that it is possible, as it is lawful to throw the earth thrice.

6) Raising the grave by a span of the hand above the ground.

7) Not asking forgiveness and not asking that the dead person be set firm after finishing burial thereof; and this *Sunna* was deadened.

8) Inscribing the name of the dead person, the date of his death or verses of the noble Qur'an on the grave.

9) Slaughtering the blood sacrifices upon the dead person's departure from the house or upon lowering him down into the grave, and Islam called it as killing, and he (PPuh) prohibited it by saying that there is no killing in Islam. [Sahihul-Jami' - Volume 2/No. 7535]. Or what they call as (intimate), which is prohibited.

10) Putting the palm-loaf stalks on the dead person's grave.

11) Illumination of graves with electrical lights, lamps, candles, etc.

12) Sanctification of the area around the grave of a good man, including the trees and stones, and the belief of that the trees are the proof of

goodness and he who cuts anything thereof would be harmed.

13) Visiting the graves with the intention of calling the dead, asking them, requesting things from them, seeking their blessing, making vows for them and circumambulating their graves.

14) Dedication of Fridays and *Eids* for visiting the graves.

15) Greeting the dead person by calling him in the name of his mother upon visiting the graves, as the one says: Peace be upon you, O so and so, the son of so and so (mother).

16) Pouring water on the dead person's grave upon visiting the graveyard, and perhaps the adjacent graves thereof.

17) Putting a bouquet of flowers on the grave, because this implies an imitation of disbelievers.

The Consolation

Consolation: Keeping patient or comfort for whom who is dear to him.

Conventionally speaking: Commend keeping patient and help upon that by reminding of the promise of reward, warning of the sin and fear, and invoking Allah to forgive the dead person and ease the misfortune of the afflicted one.

Its rule: It is desirable even if the dead person was a *zimmi* (free non-Moslem living in Muslim countries), and the consolation is done to all the dead person's family members and relatives, old and young, men and women.

Its purposes:

a) To urge the dead person's family to have patience, ease the calamity, and be satisfied and submissive to the predestination of Allah.

b) To invoke Allah to compensate the afflicted one for his misfortune with ample reward.

c) To invoke Allah for the dead person and ask Him to have mercy upon him and forgive him.

The lawfulness of consolation…

The need for consolation after burial is exactly as the need for it prior to burial.

The Messenger of Allah (PPuh) said: (There is no believer man who consoles his brother with a calamity save the exalted Allah will clothe him of the dignity dresses on the Day of Resurrection). [Sunan Ibn Majah].

What is said in the consolation…

The Messenger of Allah (PPuh) said: (May Allah have mercy upon you and reward you). [Related by Ahmah].

Imam Ahmad consoled Aba Talib and said: (May Allah greaten your reward and make good your comfort).

It was quoted that Osama bin Zaid (MGpwbt) said: The daughter of the Prophet (PPuh) sent him: (That a son of mine has died, so, come to us, and he sent his greetings saying: Verily, what Allah took is His and what He gave is His and everything Him with him is for a limited period, so, let her have patience and sacrifice). [Related by Al-Bukhari, Muslim, Abu Dawoud and An-Nisa'i].

The time and duration of consolation: Prior to burial or three days and nights thereafter. And the scholars disliked consolation after three days save for that who was on travel.

Gathering for consolation:

It is permissible to gather peacefully and respectfully for consolation: (When Ibn Harithah, Ja'far and Ibn Rawahah were killed, and the Prophet (PPuh) came, he sat down showing sorrow). [Sahih Al-Bukhari as explained by Al-'Askalani – Volume 3].

Some said that it is hated.

And the preponderant as regards the gathering for consolation is: That it is allowable and the proofs of allowance are:

1) No prohibiting evidence was said.
2) It is desirable that the Moslem consoles the one afflicted with the calamity of death.

The three-day gathering for consolation is adequately acceptable.

The place of consolation must be free from heresies such as:

- Engaging the services of a Qur'an reciter while they talk.
- Serving cigarettes (tobacco).
- Burdening the dead person's family with the food.

The dead person might benefit from a religious lesson, invocation, continuous alms or repentance which is achieved in the gathering of consolation.

Preparation of food for the dead person's family…

It is of the *Sunna* to prepare food for the dead person's family. The Prophet (PPuh) said: (Prepare food for the family of Ja'far as they are busy). [The Combiner of At-Termithi, Sunan Abi Dawoud and Sunan Ibn Majah].

Thus, the dead person's family does not prepare food, but it is prepared for them. Islam commended this thing because it is of righteousness and good brotherhood among the family, relatives and neighbors; and the scholars commended that the dead person's family be urged to eat.

Common Errors in the Consolations

1) Preparation of feasts by the dead person's family for those who console them, while the feast is, in principle, prepared for the dead person's family, who were afflicted with what makes them busy from the preparation of food.

2) Non-consoling save after burial, and he who gave condolences prior to that will be denied and said to him, do not hasten consolation, which is originally not authentic, as the consolation takes place as of the death, whether it was before or after the burial.

3) Non-consoling during the days of *Eid*, or non-congratulating that whose relative died before the *Eid*.

4) Saying in the consolation (May the remainder be in your life) and (May you survive), which is contradictory to the more adequate thing; also, saying of certain consolers to the dead person's family (May what decreased of his age increase in your age).

5) Non-consoling regarding the sinful people of those who died as suicide, drunkard, adulterer, etc. of sins, while it is originally authentic that they should pay condolences and what prevents from comforting his family and easing their calamity.

6) Certain women, upon coming to the dead person's family for paying condolences, firstly start with shouting, wailing and making all those present women weep, which is the prohibited wailing.

7) Describing the dead person as forgiven, late, martyr, of the Paradise people, went to the Higher Companion (Allah), etc., and this is impermissible because such things are known only by Allah. And the faith of the people of *Sunna* and Group calls for not judging and not definitely deciding for anyone by Paradise or Fire (Hell), but, they instead hope reward for the good-doer and fear punishment for the sinful one. Therefore, it should rather be said: May Allah forgive him, have mercy upon him, etc. of the invocation words for the dead person.

What benefits the dead person after his death…

1) The good deed he did in his life. The exalted Allah said: **(and We record that which they send before {them}, and their traces).** [Surat Ya-Sin: 12].

2) Invocation of the lively person for the dead person and asking forgiveness for him. The exalted Allah said: **(and ask forgiveness for your sin, and also for {the sin of} believing men and believing women).** [Surat Muhammad or {The Fighting}: 19].

The Messenger of Allah (PPuh) said: (If you prayed upon the dead person, then, you have to be sincere in invoking for him). [Abu Dawoud, Ibn Majah, Ibn Hibban and Al-Baihaqi].

3) The almsgiving by the lively one for the dead person.

It was quoted from Ayshah (MGpwh) that a man said: (My mother died and did not will and I think that if she talked, she will give alms, so, will she be rewarded if I gave alms on behalf of her, and will I be rewarded? He said: Yes, give alms on behalf of her). [Approved].

4) Performing the hajj on behalf of the dead person. A man came to the Prophet (PPuh) and said to him: (My sister made a vow that she will perform the hajj, but, she died. The Prophet (PPuh) said: If she was indebted, will you settle her debt? He said: Yes. He said: Then settle for her as Allah is worthier of settlement). [Sahih Al-Bukhari].

5) Settlement of the dead person's debt, and thus, his conscience will be relieved, and this is what the scholars agreed to. It was quoted from Ibn Abbas (MGpwh) that: "A woman traveled by sea and made a vow that if the blessed and exalted Allah protected her, she will fast for one month, and the exalted and lofty Allah safeguarded her, but, she

did not fast till she died, and a relative of her (either her sister or daughter) came to the Prophet (PPuh) and told that to him and he said: (How about if she was indebted, will you settle her debt? She said: Yes. He said: Then, the debt of Allah is more properly to be settled, so, settle for your mother). [Abu Dawoud, An-Nisa'i and Al-Baihaqi].

6) Fasting for the dead person. The Messenger of Allah (PPuh) said: (He who dies while required to fast, his sponsor will fast for him). [Al-Bukhari and Muslim].

7) Recitation of the Qur'an. Scholars have two opinions in this regard:

The first opinion: He benefits therefrom and the reward thereof reaches him, but, the recitation is conditioned of being free.

The second opinion: It does not reach him and he does not benefit therefrom.

8) The good son is of his gain. It was quoted that Abi Hurairah (MGpwh) said: He (PPuh) said: Of what follows the believer of his work and good deeds after his death is a knowledge which he taught and spread, a good son whom he left, a Book of Qur'an which he transferred by will, a mosque which he built, a house which he built for the wayfarer, a river which he made flow, and an alms which he gave from his property when he was alive in good

health; these follow him after his death. [Ibn Majah, Ibn Khuzaimah and Al-Baihaqi]. And he (Puh) said: The best of what the man eats is from his gain, and his son is of his gain. [Abu Dawoud, An-Nisa'i, At-Termithi and Ibn Majah]. And he (Puh) said: (If the man died, his deed will cease, with the exception of three things: Except a continuous alms, beneficial knowledge or good son invoking for him). [Muslim, Al-Bukhari, Abu Dawoud and An-Nisa'i].

9) As for the prayer, it will not be valid save by the man himself, so, it shall not be prayed on behalf of the dead person.



Invocations for the Dead Person

(O Allah, forgive our live and dead persons, our young and old persons, our male and female, our present and absent persons; O Allah, he who of us You kept alive, then keep him alive on Islam, and he who of us You made him die, then make him die on belief; O Allah, do not deprive us from his reward and do not try us after him). [Sunan Abi Dawoud, At-Termithi and Al-Baihaqi].

(O Allah, forgive our living ones and unite our hearts, compromise our disagreement, make our hearts according to the hearts of our best ones; O Allah, have mercy upon him; O Allah, return him to better than he was; O Allah, we seek your forgiveness). [Related by Ibn Abi Shaibah in his compilation].

(O Allah, forgive him and have mercy upon him, give him well-being and excuse him, honor his abode, widen his entrance, wash him with water, snow and hailstone, purify him from sins as You purify the white garment from dirt, give him a house better than his house, a family better than his family, a wife better than his wife, enter him the Paradise, and refuge him from the torment of grave and the torment of Fire {Hell}). [Related by Muslim, At-Termithi and Ibn Majah].

(O Allah, verily, so and so, the son of so and so, is in Your custody and the rope of Your neighborhood, so, protect him from the trial of grave and the torment of

Fire (Hell) and You are the Possessor of Faithfulness and Glorification; O Allah, forgive him and have mercy upon him, as You are the Oft-Forgiving, the Most Merciful). [Related by Abu Dawoud and Ibn Majah].

(O Allah, verily, Your slave, the son of Your male-slave and the son of Your female-slave testifies that there is no god but You Alone, and testifies that Muhammad is Your Salve and Messenger, and he has become poor and in need for Your mercy, and You became in no need of tormenting him; he abandoned the world and its people, so, if he was pure, then You chasten him, and if he was erroneous, then You forgive him; O Allah, do not deprive us from his reward and do not misguide us after him). [Related by Al-Hakem in Al-Mustadrak].

(O Allah, verily, Your slave and the son of Your slave was testifying that there is no god but Allah, and that Muhammad is Your Slave and Messenger, and You know him more than me, so, if he was good-doer, then, increase his good deeds, and if he was wrong-doer, then, forgive him, and do not deprive us from his reward, and do not try us after him). [Related by Ibn Abi Shaibah in his compilation].

If it was evening time, he would say: (O Allah, Your slave has, in the evening), and if it was morning time, he would say: (O Allah, Your slave has, in the morning, abandoned the world and left it for its people, and he

is in no need of it, and he is poor for You; he was testifying that there is no god but You, and that Muhammad is Your Slave and Messenger, so, forgive him his sin). [Related by Ibn Abi Shaibah in his compilation].

(O Allah, O Generous Forgiver, forgive him, have mercy upon him, give him well-being, pardon him, honor his abode, widen his entrance, wash him with water, snow and hailstone and purify him from sins as the white garment is purified from dirt).

(O Allah, give him a house better than his house, a family better than his family, a wife better than his wife, enter him the Paradise, and refuge him from the torment of grave and the torment of Fire {Hell}).

(O Allah, treat him as You worth, and do not treat him as he deserves).

(O Allah, reward him with good for the good and with excuse and forgiveness for the offense).

(O Allah, if he was good-doer, then increase his good deeds, and if he was sinful, then overlook him, O the Lord of *Al-'Alamin* {mankind, jinn and all that exists}).

(O Allah, enter him the Paradise without discussion of account or prior torment).

(O Allah, entertain him in his loneliness, entertain him in his strangeness and entertain him in his exile).

(O Allah, accommodate him in a blessed abode, and You are the Best Accommodator).

(O Allah, accommodate him in the abodes of truthful, martyrs and good men, and those are good companions).

(O Allah, make his grave as a garden of the Paradise gardens and do not make it as one of the Fire holes. O Allah, widen his grave within his sight, furnish his grave of the Paradise furniture. O Allah, protect him from the torment of grave and from the dryness of earth from his two sides. O Allah, fill his grave with satisfaction, light, wideness and pleasure).

(O Allah, protect him from evil things: **(and whomsoever You save from {the punishment for what he did of} the sins {i.e. pardon him} that Day, him verily, You have taken into mercy).** O Allah, forgive him among those guided ones and give him good of his lately surviving offspring as You forgave and gave the ancient ones, forgive us and him, O the Lord of *Al-'Allamin* {mankind, jinn and all that exists}, widen his grave and enlighten it. O Allah, he is in Your custody and the rope of Your neighborhood, so, protect him from the trial of grave and the torment of Fire (Hell) and You are the Possessor of Faithfulness and Truth; so, forgive him and have mercy upon him, as You are the Oft-Forgiving, the Most Merciful).

(O Allah, verily, this is Your slave, the son of Your male-slave and female-slave; he has left the spirit of life, its wideness, its beloved and his beloved ones therein to the darkness of grave and what he will meet; he was testifying that there is no god but You, and that Muhammad is Your Slave and Messenger, and You know him best).

(O Allah, he came to You and You are the best receiver, and he became poor and needy for Your mercy and You are in no need of tormenting him, so, grant him, with Your mercy, Your good pleasure, protect him from the trial and torment of grave, and grant him, with Your mercy, the security from Your torment till You resurrect him to Your Paradise, O the Most Merciful of those who show mercy).

(O Allah, take him from the places of worm and the narrowness of graves to the gardens of eternity: **({They will be} among thornless lotus-trees,** {28} **And among *Talh* {banana-trees} with fruits piled one above another,** {29} **And in shade long-extended,** {30} **And by water flowing constantly,** {31} **And fruit in plenty,** {32} **Whose supply is not cut off {by change of season}, nor are they out of reach,** {33} **And on couches or thrones, raised high,** {34}**).** [Surat Al-Waqi'ah {The Event}: 28-34].

O Allah, have mercy upon him under the ground, veil him on the day of exhibition and do not disgrace him on the Day of their Resurrection: **(The Day whereon neither wealth nor sons will avail,** {88} **Except him who comes to Allah with a clean heart {clean from *Shirk* (polytheism) and *Nifaq* (hypocrisy)}** {89}**).** [Surat Ash-Shu'ara' {The Poets}: 88-89].

(O Allah, give him his record in his right hand, facilitate his account, outweigh with good deeds his scale, make his feet stable and firm on the straight way, and accommodate him in the higher gardens in the neighborhood of Your Prophet and Chosen One).

(O Allah, safeguard him from the fear of the Day of Resurrection and from the horror of the Day of Resurrection, make his soul safe and peaceful and dictate him his plea. O Allah, make him peaceable inside the grave, safe upon resurrection of the witnesses, confident, by Your Generous Good Pleasure and anticipator to the highest of Your grades).

(O Allah, make light on his right, light on his left, light in front of him, and light above him, thus, till You resurrect him as safe and peaceable in a light of Your Light. O Allah, look at him with a look of acceptance, as he whom You look at with a look of acceptance, verily, You will never torment him. O Allah,

accommodate him in the wide gardens and forgive him, O the Most Gracious).

O Allah, forgive, have mercy and overlook what You know, as You are Allah, the Most Almighty, the Most Honorable. O Allah, pardon him as You are the One Who said: **(and pass over {i.e. leaving out without explaining} much).** O Allah, if he came to Your door and stayed with Your Honor, then bestow upon him Your forgiveness, Your kindness, Your generosity and Your beneficence. O Allah, verily, Your mercy accommodated everything, so, have upon him a mercy which makes his soul peaceable and his eye delighted.

O Allah, put him with **(the *Muttaqun* {the pious} shall be amidst shades and springs.** {41} **And fruits, such as they desire.** {42} **"Eat and drink comfortably for that which you used to do."** {43} **Verily, thus We reward the *Muhsinun* {good-doers}.** {44}**)** [Surat Al-Mursalat {Those sent forth}: 41-44].

O Allah, put him with **(the *Muttaqun* {the pious} will be in place of Security {Paradise}.** {51} **Among Gardens and Springs,** {52} **Dressed in fine silk and {also} in thick silk, facing each other,** {53} **So {it will be}. And We shall marry them to *Hur* {fair females} with wide, lovely eyes.** {54} **They will call therein for every kind of fruit in peace and security;** {55}) [Surat Ad-Dukhan {The Smoke}: 51-55].

O Allah, put him in the Paradise of Eternity **(which is promised to the *Muttaqun* {the pious}. It will be theirs as a reward and as a final destination.** {15} **For them there will be therein all that they desire, and they will abide {there forever}. It is a promise binding upon your Lord that must be fulfilled** {16}**).** [Surat Al-Furqan {The Criterion}: 15-16].

O Allah, fulfill for him Your promise which You promised in Your saying **(And verily, for the *Muttaqun* {the pious} is a good final return {Paradise},** {49} ***'Adn* {Eden} Paradise {everlasting Gardens}, whose doors will be opened for them.** {50} **Therein they will recline; therein they will call for fruits in abundance and drinks;** {51} **And beside them will be *Qasirat-at-Tarf* {chaste females (wives) restraining their glances (desiring none except their husbands)}, {and} of equal ages.** {52} **This is what you {*Al-Muttaqun* - the pious} are promised for the Day of Reckoning!** {53} **{It will be said to them}: Verily, this is Our Provision which will never finish** {54}**).** [Surat Sad: 49-54].

O Allah, give him glad tidings by Your saying **(And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow {Paradise}. Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance {i.e. in the same**

form but different in taste} and they shall have therein *Azwajun Mutahharatun* {purified mates or wives} and they will abide therein forever). [Surat Al-Baqarah {The Cow}: 25].

O Allah, verily, he had patience for the tribulation and did not fear, so, grant him the grade of patient ones who shall receive their rewards without reckoning, as You are the One who said **(Only those who are patient shall receive their reward in full, without reckoning).**

O Allah, verily, he was praying for You, so make him firm on the Straight Way when the feet slip. O Allah, verily, he was fasting for You, so, enter him the Paradise from *Ar-Rayyan* gate. O Allah, verily, he was a reciter of Your Book, so, let the Qur'an mediate for him and have mercy upon him from the Hell and make him, O the Most Gracious, ascend in the Paradise to the last verse he recited and the last letter he recited. O Allah, give him provision, for every letter of the Qur'an grace, for every word dignity, for every verse happiness, for every *Surah* security and for every part reward.

O Allah, forgive our living and dead ones, our present and absent ones, our young and old ones and our male and female ones. O Allah, he who of us You kept alive, let him live on Islam, and he who of us You deadened, let him die on belief. O Allah, do not deprive us from

his reward and do not try us after him and forgive us, him and all Moslems. O my Lord, forgive me and my parents and bestow on them Your Mercy as they did bring me up when I was young.

O Allah, have mercy upon us when certainty comes to us, when our forehead sweats and when the moaning and longing increase. O Allah, have mercy upon us when the physician despairs of us, when the beloved weeps for us, when the relative and stranger relinquish us and when the sob and loud weeping rises.

O Allah, have mercy upon us when the agonies increase, when grieves continue, when the awes encircle, when the tears flow, when the private parts are uncovered and when the strengths and abilities fail.

O Allah, have mercy upon us when the spirit reaches to the collar bone up in the throat, when it is said who can cure us, when the separation calamity of the family and friends is certain, and when the fate is ready and hot and from Allah there is no protector.

O Allah, have mercy upon us when we are carried on the necks, as to your Lord {Allah}, on that Day, the drive will be, thus, in an everlasting farewell of the houses and markets, where to, to Whom the foreheads and necks submit.

O Allah, have mercy upon us when we are buried, when the grave doors are closed, and when the family and beloved

ones scatter; thus, suddenly, there is the coldness, loneliness and the terror of reckoning. O Allah, have mercy upon us when the grace separates from us, when the breath of air ceases and it is said, what has made you careless about your Lord, the Most Generous?

O Allah, have mercy upon us when we are raised for questioning, when the speech fails us, and when no dignity, property or family avails, as verily, the situation is there and there is not but the Bounty of the Most Great, the Most High. O Allah, have mercy upon us when we are neglected, when no one visits us, when no one remembers us, when we have no strength or helper, when there is no hope save in the Irresistible, the Most Able, the Most Forgiver, the Most Screener. O You Who if promised will fulfill, and if threatened will excuse, have mercy upon who slipped, turned away and neglected, let the beloved chosen one mediate for us, make us of those who are pure, perfect and content with Allah, O You, the Most Merciful of those who show mercy. O You, the Ever Living, the One Who sustains and protects all that exists, the Originator of the heavens and the earth, the full of Majesty and Honor.

And it is invoked for the dead child: O Allah, make him as an excess and treasure (for his parents) and an honored mediator. O Allah, outweigh their scales with him, greaten their rewards with him, attach him with the good believers, make him in the custody of

Ibrahim and protect him with Your mercy from the torment of Hell.

The *'Iddah* (Prescribed Period)

Linguistically speaking: Counting the thing.

And the woman's prescribed period is what she counts of her menstruation days.

Thus, the prescribed period is the name given to a fixed time for the remainder of marriage effects to pass.

Idiomatically speaking: The prescribed period is a probationary waiting term required by the woman upon termination of marriage, which is assured by having sexual intercourse.

Or it is a name of the period during which the woman waits in order to know that she is free from pregnancy, practice worshipping or because of her grief for her husband.

The woman may mourn a dead person for three days unless her husband prevents her from that, and she is prohibited to mourn for more than three days for the brother, father, maternal uncle, etc.

As for the husband, she must mourn him for four months and ten days.

The proof of its lawfulness:

The exalted Allah said: **(And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten {days}).** [Surat Al-Baqarah {The Cow}: 234].

And in the *hadith* (tradition): His (PPuh) saying to Fatima bint Qais: (Wait your prescribed period in the house of your paternal uncle, Ibn Umm Maktoum, as he is blind, where you can discard your clothes…..). [Sunan An-Nisa'i].

It was quoted from Umm 'Atiyyah that the Prophet (PPuh) said: (The woman does not mourn a dead person for more than three {days} except for the husband, as she mourns him for four months and ten {days and nights}, when she does not wear a dyed garment save a turban garment {Yemeni striped garment}, she does not smear her eyes with kohl, she does not touch a perfume, she does not dye her hair, and she does not comb her hair save if she became pure when she touches a small piece of aloes-wood). [The Group with the exception of At-Termithi].

The nation is agreeable to its dutifulness.

The wisdom beyond legislating the prescribed period:

To meet the obligation of the commandment of the exalted and lofty Allah and to assure that she is not

pregnant from her separated husband. Also, to show grief over the death of her husband, which is of loyalty to him.

The prescribed period of death:

It is an obligation of every wife, whose husband dies and leaves her: The young woman, the old woman, the non-menstruating woman, the menstruating woman, those women as have passed the age of monthly courses, and the women of the Scripture (the Jewish and Christian women), whether he has gone in her or not, and there is no controversy among the scholars as regards the obligation of the prescribed period for the woman in her revocable divorce, if her husband dies while she is in her prescribed period. The prescribed period of death is counted as of the day of death, because she is a wife, who is subject to his divorce and receives his heritage.

As for the irrevocably divorced woman, she is not required to pass the prescribed period of death because the marriage terminated with the irrevocable divorce, and thus, she cannot be obliged to abide by the prescribed period of death.

The duration of the prescribed period of death:

Four months and ten (days and nights). Ten days and ten nights of the fifth month, which follows the four months of the prescribed period of death, thus, counted by the lunar months, which is the opinion of group majority.

The prescribed period of the pregnant woman:

* **The first opinion:** Till she lays down her burden, which is the opinion of the group majority. The exalted Allah said: **(And for those who are pregnant {whether they are divorced or their husbands are dead}, their *'Iddah* {prescribed period} is until they lay down their burden).** [Surat At-Talaq {The Divoce}: 4].
* **The second opinion:** Her prescribed period is the longer one of the two periods.

When the prescribed period starts:

When the woman is informed of the death of her husband, she has to start her prescribed period as of the death, i.e. after the death as per the opinion of the general scholars and the general companions (MGpwt).

Termination of the prescribed period: The prescribed period terminates with the end of its

duration, i.e. four months and ten {days and nights} as regards the prescribed period of death, if she is not pregnant.

The rules of prescribed period:

1) Abstention from marriage and betrothal, due to the exalted Allah's saying: **(And do not consummate the marriage until the term prescribed is fulfilled).** [Surat Al-Baqarah {The Cow}: 225].

2) Staying at the house of prescribed period. The exalted Allah said: **(O Prophet {PPuh}! When you divorce women, divorce them at their *'Iddah* {prescribed periods} and count {accurately} their *'Iddah* {periods}. And fear Allah your Lord {O Muslims}. And turn them not out of their {husband's} homes nor shall they {themselves} leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allah. And whosoever transgresses the set limits of Allah, then indeed he has wronged himself. You {the one who divorces his wife} know not it may be that Allah will afterward bring some new thing to pass {i.e. to return her back to you if that was the first or second divorce}).** [Surat At-Talaq {The Divorce}: 1].

The woman passing her prescribed period of death shall pass her period at her house where she is living

on the day when her husband dies. The Messenger (PPuh) said to that woman whose husband martyred: (Stay at your home where you received the announcement of your husband's death till the prescribed term is fulfilled. She said: So, I stayed for my prescribed period of four months and ten {days and nights}). [Related by the Five].

She shall not go out to hajj or for anything else as long as she is still in her prescribed period.

The house of prescribed period: It is the house where the woman passing her prescribed period lives and does not leave it. The woman passing her prescribed period may move from her house to another house in order to spend her prescribed period therein, if she found that as necessary or required, such as in the case of her fearing for her house, her furniture, herself or her property.

Going out by the woman in her prescribed period from her house:

a) The woman in her prescribed period may go out of her house to fulfill her necessary needs, which cannot be done by other than her.

b) The woman in her prescribed period may go out of her house for a psychological reason such as in the case of her feeling strangeness due to loneliness.

c) Fear of temptation, as if the woman passing her prescribed period feared for herself, her religion or her property, she may go out so that she feels secure from temptation.

It was quoted that Mujahid said: (On the day of the battle of Uhud men martyred and their women, who were living as neighbors in a house, came to the Prophet (PPuh) and said: O Messenger of Allah, we feel strangeness at night, so, may we pass the night at the place of one of us, and in the morning we scatter to our homes? The Prophet (PPuh) said: You may go and have talks at the place of anyone of you as much as you like, but, if you wanted to sleep, then, every woman of you should return to her house). [Sunan Al-Baihaqi].

The Mourning…

It means that the woman relinquishes the adornment, perfume, jewelry, kohl, silk and starts her prescribed period in faithfulness to the husband and in observance of his right.

The rule of mourning: It is a duty of the woman in her prescribed period, and it was established as a duty by the *Sunna* and unanimous agreement.

It was quoted from Umm Salamah: (That a woman came to the Messenger of Allah {PPuh} and said: O Messenger of Allah, my daughter's husband died and she complained of

her eye, so, do we smear her eye with kohl? The Messenger of Allah {Ppuh} said: No, and he repeated saying {No} twice or thrice, then, the Messenger of Allah {PPuh} said: Surely, it is a matter of four months and ten {days and nights}). [Related by Al-Bukhari].

It was quoted from Umm Habibah, wife of the Messenger of Allah (PPuh) that she said: I heard the Messenger of Allah (PPuh) saying: (No woman, who believes in Allah and the Hereafter, is allowed to mourn a dead person for more than three nights save a husband for whom she has to mourn for four months and ten {days and nights}). [Approved].

The knowledgeable people agreed to the obligatory mourning during the prescribed period.

The wisdom beyond legislating the mourning:

Mourning is an aspect of the woman's faithfulness to her dead husband and showing her grief over the marriage grace she missed by the death of her husband, and it is a means for keeping the kinship as the woman shall not be betrothed or married till her prescribed period terminates, and the more important of that is the abiding by the commandments of the exalted and lofty Allah.

How the mourning is achieved..

1) By avoiding the perfume…

All what is used for perfuming such as perfume, etc.

It was quoted that Zainab bint Abi Salamah said: I dropped in on Umm Habibah, wife of the Prophet (PPuh) when her father (Abu Sufian bin Harb) died and Umm Habibah called for a perfume containing yellowness and anointed a female servant therefrom, then, she touched her cheeks therewith and said: (By God, I am not in need for perfume, but, I heard the Messenger of Allah {PPuh} saying on the platform: {No woman, who believes in Allah and the Hereafter, is allowed to mourn a dead person for more than three nights, with the exception of a husband for whom the mourning is for four months and ten days}). [Sahih Al-Bukhari].

It was quoted that Umm 'Atiyyah said: (We were forbidden from mourning a dead person for more than three {days} except for a husband for four months and ten {days and nights}, and we were not smearing our eyes with kohl, not using perfume and not wearing a dyed cloth save the striped garment, and we were allowed upon getting pure, if the one of us bathed from her menstruation, to touch a small piece of aloes-wood). [Sahih Al-Bukhari].

2) By avoiding adornment…

The woman should avoid adornment of herself, adornment of her clothes and the adornment of jewelry.

The adornment of herself is prohibited:

She is prohibited to use the dyes, make-up, paintings on her face and hands, to pull out her face hair in order to remove the hair therefrom, and all what goes under adornment. And she is prohibited to use kohl.

Umm Salamah said that the Prophet (PPuh) said: (She whose husband dies shall not wear clothes dyed with safflower, stretched linen, jewelry and shall neither dye her hair nor use kohl).

However, the necessary smearing of the eyes with kohl for the sake of treatment is permissible.

Umm Salamah said: (Do not smear your eyes with kohl save in a deteriorating unavoidable case, when you use the kohl at night and rub it in the day). [Abu Dawoud and An-Nisa'i].

The adornment of clothes is prohibited:

She is prohibited to wear the clothes dyed with safflower and saffron and all the clothes of shining colors and containing adornment.

The adornment of jewelry:

She is prohibited to put on all jewelry, even the finger ring, due the Prophet's (PPuh) saying: (nor the jewelry). [Abu Dawoud].

The mourning woman is allowed:

* To clip the nails.
* To pull out the armpit hair.
* To shave the hair, which is desirable to be shaved.

As for adorning the house: It is permissible.

Thus, by furnishing and using carpets, curtains and house furniture.

The cost of living of the woman whose husband dies:

The preponderant opinion is that she is not entitled for such support from her dead husband's properties because the marriage ceased by the death and the husband's properties were transferred to the heirs. So, she spends from her own property or her legal guardian spends upon her.

As for the housing, it is her right to stay at her house where she used to live on the day when her husband dies, thus, till her prescribed period terminates.

The exalted Allah said: **(So keep your duty to Allah and fear Him as much as you can; listen and obey).** [Surat At-Taghabun {Mutual Loss and Gain}: 16].

The Moslem believer woman utilizes the days of her prescribed period in the absolute obedience to the exalted and lofty Allah, as she increases her fasting, prayer, remembrance and recitation of the Qur'an so that her grades will ascend and she will be in the bounty and good pleasure of Allah.

The Bequest

The Messenger of Allah (PPuh) said: (No Moslem man has the right to spend two nights while he has something which he wants to bequeath save with his written bequest kept at his head). [The Two Sheikhs and Sunan compilers].

All praise and thanks are Allah's, the Lord of *Al-'Alamin* (mankind, jinn and all that exists) and prayer and peace be upon our master, Muhammad, who was sent as a mercy to *Al-'Alamin* (mankind, jinn and all that exists), and upon his family and all his companions; and now to our topic:

The exalted Allah says: **(It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. {This is} a duty upon *Al-Muttaqun* {the pious}).** [Surat Al-Baqarah {The Cow}: 180].

Now then: This is the bequest of the slave who is poor to his exalted Lord: (   ); I do testify that I follow the belief of the people of *Sunna* and Group, thus, lawfully and truthfully, and I believe in Allah, His Angels, His Books, His Messengers, the Hereafter, that the Predestination, both good and evil, are from the exalted Allah, that the death is true, that the grave questioning is true, that the Hour is doubtlessly

coming, that Allah resurrects those in the graves, that the gathering is true, that the mediation of our master, Muhammad (PPuh) on the Day of Resurrection for his nation is true, that the Accounting, Scale, the Basin of the River, the Straight Way, the Paradise and the Fire (Hell) are true, and that I willfully accepted Allah as my Lord, Islam as my Religion, the Qur'an as my Reference and Imam, the *Ka'abah* as my kiblah, the believers as my brothers, and our master, Muhammad (PPuh) as my Prophet and Messenger; Thus, and on that I live, die and be resurrected, God willing, of the safe ones.

I implore the exalted Allah to complete His grace on me and gather me with His strict and pious believers under the command of the master of Messengers (PPuh) in the abode of eternal grace.

And verily, I recommend my family, children, kinship, relatives, neighbors and all my Moslem brethren to fear the exalted and lofty Allah, both in secret and publicly, and to love the actively working scholars. Also, I recommend holding fast to the Rope of Allah and His Messenger, reconciling all matters of difference, adhesion to obedience and group, striving for the group prayer, performance of the prayer in its timing, performance of what the exalted and lofty Allah obligated, the remembrance of the exalted

Allah, and saying, Prayer and Peace be upon the master of mankind (PPuh).

My bequest is that no one should wail, shout, express wrath, tear a garment breast, strike a breast or cheek, call with the call of the times of ignorance and do a prohibited or hated thing for me, and he who does that, his sin will be upon him.

The Messenger of Allah (PPuh) said: (He is not of us who strikes the cheeks, tears the garment breast and calls with the call of the times of ignorance). [Approved].

Indeed, I request the following from my family:

1) If I died, my eyes should be closed, and upon doing that, it should be said: In the Name of Allah and as per the Religion of the Messenger of Allah (PPuh); O Allah, make easy her affair for her, and make easy for her what is after that, make her happy with meeting You, and make what she went out to better than what she went out from.

2) To hasten my burial and not wait for long.

3) To recite the Qur'an verses, especially the verses of mercy upon my death.

4) To put my hands beside me and not on my chest.

5) To take care of covering the private parts upon washing, urge the washer to wear (the previously

prepared) gloves so that he does not touch the private parts with his hand, and also urge him not to look at the private parts.

6) To urge for not raising the voice with remembrance and recitation, and the necessary silence while carrying the bier and taking it to burial.

7) To urge for that the consolation starts as of death, it continues for three days after burial, and that it is disliked after three days save for that who was absent upon burial and returned after three days.

8) To forbid women from prolonging the consolation for more than three days.

9) The necessary sitting down and invoking, after burial, at the grave, thus, due to the *hadith* (tradition) of 'Amr bin Al-'As (MGpwh): (When you bury me stay around my grave for the time of slaughter of a camel {camel or she-camel} and distribution of the meat thereof, so that I feel intimacy with you and see what I answer the messengers of my Lord).

10) To take care of that a man of the people of grace and knowledge is present, in order for him to carry out the process of invocation after the burial.

11) My bequest to my family, children, relatives and brethren in Allah is to keep fearing Allah, belief, death on Islam and invocation for me.

12) My bequest to my husband and children is to implement my complete bequest.

13) My bequest to my husband and children is to ask pardoning me of all those I know.

14) And my bequest to my family, children and relatives is to settle my debts (this should be specified, if there were debts) listed herein prior to washing me. And I request that an amount of ( ) Dinars only be expended in: ( ).

I make Allah as the Witness and Disposer of affairs, and He is the Best Witness.

Date: / / H Corresponding to: / /

Name and signature of witness

Name and signature of witness

Name and signature of testator



The Conclusion

All gave up, the life ended and all came to their Lord, together with their deeds, and some of them will be wretched and others blessed.

A life with this end, it is then worthy of that who lives it not to be deceived and occupied by it, and distracted from the great truth…..the departure to Allah.

Here we have reached to the conclusion of the book, and everything has its conclusion, so, let the conclusion of our life be happiness and goodness.

The crucial factor lies in the final stage; so, O Allah, grant us the conclusion of happiness and benefaction so that we all meet You while You are pleased with us, O the Most Merciful of those who show mercy. Amen.

Umm 'Ala'



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Abbreviations

PPuh = Prayer and Peace be upon him.

Puh = Peace be upon him.

MGpwh = May God be pleased with him.

MGpwh = May God be pleased with her.

MGpwh = May God be pleased with both of them.

MGpwt = May God be pleased with them.

MGhmuh = May God have merey upon him.

N.B.: All italic words are Arabic Words.



About the Author

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She holds a Bachelor degree (Sharia, Law of Islam) in the year 1974 from the Jordanian University.

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Also, she wrote other books, which are now under publication: The Rights of Wife, The Veil of Moslem Woman, and *Ash-Shaitan* (The Satan) and Women.